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No. 12 Vol. XXIV.

LETTER V.

E HON. HORACE MANN, Secretary of the Board of Educ Sir, In my previous letters, I have adverted to several projects for teaching religion in the common schools of this State, which, if attempted to be carried into effect by the Board

" Seem to cast Ominous conjecture on the whole success."

Onisons conjecture on the whole success."

Permit me now to solicit your attention to certain views of the nature and object of education which are extensively prevalent among men of intelligence and rank in society, but news, which in the opinion of many others equally intelligent and respectable, are radically defective. Unless those minds which give direction to society, to public opinion, to legislation, can be made to harmonize in their views of the great end and object of popular education, there will be but little chance of their cordial concurrence in the use of those means and instrumentalities, which chance of their means and instrumentalities, which of those means and instrumentalities, which are appropriate to the production of the result.

What an unfortunate task," says one of the are appropriate to the production of the result.

"What an unfortunate task," says one of the original and profound thinkers of the age, "it would be for a charioteer, who had harnessed a set of horses however strong, if he could not make then draw together; if, while one of them nake to do forward, another was restive, anoth-r tried to move back, and another started side, what could be done? If even one of the saide, what could be done? If even one of the four were unmanagebly perverse; while the three were obedient, an nged beggar with his crutch night soon leave Phaeton behind. So in human beings, unless the chief forces net consentaneously, there can be no inflexible vigor either of will or of execution." nen of the defective views to

As a specimen of the defective views to which I allude, I beg leave to refer you to an able article on common school education in the North American Review for Oct. 1838, and which is understood to have been written by one of the leading politicians in the State. "Were that to thaspheny;" he asks, "against the God of truth, to doubt, that the illumination of lect with the radiance of wisdom, inuses into the heart the love of virtue? From the contemplation, to the imitation of ideal ex-rellence, the transition is natural and easy. The well-educated man stands before the world the image of his Maker, having attained as nearly as may be to the perfection of his moral nature." From the whole scope of the article, as well as from this extract, it is palpa-sle, that all the influence which Christianity eed or can exert in the formation of virtuous haracter, is, in the view of the writer, only which arises from a speculative, theoret lief of its truths. It is "blasubemy to boult that the illumination of the intellect with radiance of wisdom infuses into the heart the " A well-educated man," that one whose intellectual powers are highly Coristianity exerts on those powers, is, "the image of his Maker." Against such latitudinan views as these, as the basis of educa-n, however popular they may be in certain cles, the evangelical inhabitants of Massaens will enter their most solemn and deed protest. The references to Christianity The references to Christianity ablic instruction, are the insane offerings at shrine of fashionable cant. It is fashiona-e (such is the homage which Christianity ballenges) to talk largely of its importance in epular education, but it is melancholy to no-te how few of its essential doctrines are held, d how little of its heavenly spirit apparently lt, by many who claim to be its ardent friends, is fashionable to laud the Pilgrims, as does e writer in the North American Review; but what ill grace do such encomiums pro-from men, who notoriously reject those trines of Divine Revelation, which those worthies counted dearer to them than life! Could those holy men rise from their tombs, they would spurn the incense of ach adulation, till the Bible in its transformsanctifying power, is re-installed in its atful authority over the heart and conscience, overy schoolhouse and pulpit in this Puritan They would thank no man to "garnish epulchres," while he repudiates their and holds that "the illumination of the of will infuse the love of virtue into the

while England has not. But this difference is by no means to be attributed to the "illuminaof the intellect" merely, in the one case, to the absence of such "intellectual" in the other. All history proves that mental cultivation of the highest order, ound from religious principle, cannot pre-re communities from licentiousness. This ference can be accounted for only by the tet, that there is a strong infusion of religious futh in the parochial school system of Scotool; and this must be taught in conformity the confession of faith, which the school-ster is required to subscribe. This part of noral and religious training, private benevoe has established a Normal Seminary in street. It is a truth founded on the most enlarged experience, that man arrives at the highest intellectual elevation of which he is capable, through the cultivation of his moral affections. The object is to act on the principle of the Divine command, "train up a child in the way he should go;" not the head of the child merely, but the child. God alone can change the heart, but our duty is to seek his blessing on the use of appropriate means. In the play-ground of several of the Infant and Juvenile training schools, situated in the most degraded districts of our city population, flow-

FRIDAY, MARCH 92, 1839.

phaeus in literature—bad we the treasury of the nation to draw upon for funds—and were all the children in the State to become prodi-gies in intellectual attainments, we should still be an uneducated people, unless we were born again, taught of God, and aspired after those ample measures of divine, spiritual informa-tion, which hereafter will consist in "knowing even as we are known."

In your First Report to the Board, you over with equal beauty and truth, that "teachers

with equal beauty and truth, that "teachers address themselves to the culture of the intellect mainly. The fact that children have moral natures and social affections, then in the most rapid state of developement, is scarcely recognized. One page of the daily manual teaches the power of commas; another, the spelling of words; another, the rules of cadence and emphasis; but the pages are missing which teach the laws of forbearance under injury, of teach the laws of forbearance under injury, of sympathy with misfortune, of importiality in our judgments of men, of love and fidelity to truth; of the ever-during relations of men, in the domestic circle, in the organized govern-ment, and of stranger to stranger." How grat-ifying it would have been to many of your fellow citizens, if the sentence had continued to run in something of this strain;—"the pages are wanting which teach the ever-during relations of men, to God, and Christ, and eter-nity; which teach the lapsed state of human nature; the necessity not of the improvement of the moral tastes already existing, but of their entire transformation by the renewing grace of the Holy Spirit; the high importance of secret prayer, not performed as a penance, but from a love of communion with God; the need of receiving those daily baptisms from on high which shall purify the affections of the heart, and induce the children to consecrate the "dew of their youth" to the service of Jesus Christ in his church, to the spread of the gospel, and the salvation of this apostate world." It is a law of hydrostatics that the stream

will rise no higher than its source. It is a law of our moral natures that no teachings on religious subjects will be enjoined beyond the theoretic belief and experimental acquaintance of the enjoiner. It is easy to persuade one's-self that all beyond that line necessarily savors of clerical cant, or vulgar fanaticism; when the truth may be, that, beyond the line of his experience, and, of course, of his vision, lies the most important field of education;—a field, which, if neglected, will render all other attempts at popular improvement essentially

extensively prevalent respecting the character and end of the highest, and only effective kind of education, originate in not admitting a few, fundamental doctrines of the Bible. So long as those truths are not admitted by those who are officially charged with the business of public instruction, so long will vital religion be excluded from the schools, and so long will there remain that want of hearty co-operation of all classes of the community which is essen-

It should never be forgotten, that the communication of popular instruction is essentially a maral and religious vocation. Dr. Channing has eloquently said that "to teach, whether by word or action, is the highest function on earth. The name of King has grown dim before that of APOSTLE." From the very commencement of our system of public instruction, it has been regarded as indispensable to place it under the intensest action of enlightened piety. Cotton Mather asserts that "when the foundation of a college was to be laid, it was with respect to the vigilancy and the enlightening and powerful ministry of Mr. Thomas Shepard, that Cambridge all been elergymen. At this time, eighty of

or men of decided piety.

Such facts as these demonstrably show, that the genius of our institutions—that public sentiment demands, that the interests of educa-tion be placed under the direction and control, not of that fashionable religious sentimental-ism—that misnomer of picty which seems to congratulate itself on its devotedness, if it deigns an occasional respectful reference to Christianity; but of that honest, manly piety, which regards the rising generation as destinand. An intelligent recent writer says that the most important peculiarities of that sysen are, that the Bible and the Westminster of the catechism must be taught in the horier Catechism must be taught in the seraphin, or wail with the devil and horier Catechism must be taught in the seraphin or wail with the devil and horier Catechism must be taught in the seraphin or wail with the devil and horier Catechism must be taught in the seraphin or wail with the devil and horier catechism must be taught in the seraphin or wail with the seraphin or wail to receive in this probationary state that cast of character, which will fit them to sing with the seraphin or wail to receive in this probationary state that cast of character, which will fit them to sing with the seraphin or wail with the devil and the seraphin or wail with the seraphin or wa views of the importance of a thorough religion to all educational establishments. Several of the states of Continental Europe are basing the school system is under the inspection and coutrol of the minister of the parish." Not Bible itself. In Catholic France, Mr. Guizot coutrol with even this comparatively thorough more larger than the law puts moral and religious says, that "the law puts moral and religious instruction in the foremost rank." The Prussian system, from their universities down to the Glasgow, the very foundations of which are laid broad and deep in the Scriptures of Divine trout. The Report of the Seminary for 1837 says, that "it takes a cognizance and superintendence of the habits as well as the principles of the children. It is not merely teaching but training; it furnishes an acquaintance with things that add to a man's happiness and comfort here, and his enjoyment through etermity—it is a training of the whole man—a carrying out the family training into the school—a supplanting of the immoral training o sian system, from their universities down to th

ers have grown untouched—peas have been permitted to grow, and strawberries and currants to ripen, amidst the hilarity and joy of 150 children, daily and hourly at play."

Here lies the secret of the comparative freedom of Scotland from crime. It lies in the fact that children are daily and thoroughly taught that they are ruined sinners in the sight of a holy Goul—that they are accountable to Him for their conduct—that they must have a "change of heart" in order to be saved, that it is the great object of education to induce them to escape from "everlasting burnings" and "lay hold on eternal life." This is just as it should be in Massachusetts, from our ancient university, downward through all the colleges, academies, normal, private and common schools. Were every uscher in our schools a Coryphaeus in literature—had we the treasury of the nation to draw upon for funds—and were all the children in the State to become prodiction. nunciations;—the Bible-unwarped, undiluted by sectarian expositions; the Bible, insisting on the great facts of man's moral ruin, of his need of a Redeemer, of regeneration and sanc-tification to fit him for the highest measure of usefulness on earth, and for the highest measure of usefulness on earth, and for the holy employments of the redeemed in heaven—should be daily and thoroughly taught in the schools. Nothing can be a substitute for this. Nothing will satisfy a large proportion of the people of the Commonwealth and secure their cordial the Commonwealth and secure their cordial co-operation, but the faithful inculention of those religious truths, which tend to the SAL-VATION OF THE SOUL. Unless our schools have a direct bearing on this MOST IMPORTANT END, all else besides

" Is empty talk

Of old achievements and despair of new." CITIZENS OF MASSACHUSETTS, descendar CITIZENS OF MASSACHUSETTS, descendants of an ancestry who valued the eternal salvation of their children above all price, what character and direction will you give to the educational movement which has just commenced? With you, the decision rests;—and your decision will be followed by results, replete with weal or wo to your children an your children's children throughout intermins

e ages. Sir, I have done. If the solicitude expres sed in these letters be well founded, the impor-tance of the subject will be my apology for the degree of earnestness, with which I have taken the liberty to address you; if that solicitude has no real cause, no one will rejoice more than myself to know it, for to prove me in error will be to show our Commonwealth safe.

Yours, very respectfully, CLERICUS HAMPDENENSIS.

Religious.

TRANSCENDENTALISM, -NO. 111.

It is sufficiently evident that the attempt fulto describe a philosophical system within the limits of a single newspaper article, must be preposterous. The preceding sketch of Transcendentalism is therefore to be regarded

Is it rejecting the Scriptures to say that al-though their divine origin may be confirmed by miracles, aided by various external sources of proof, yet their highest and surest evidence

pretty thoroughly manifested;—we need not wonder if the rebound has been as violent as the original opposite impulse. Thus we have an excessive and over-refued spiritualism, leading to all sorts of absurdities; a "sentimental pantheism," as it has been appropriately called, which has such a nervous horror of the real, the personal, the individual, that it can reconcile itself only to fleeting abstractions, the shadows of a shade, and shrinks from a personal Deity as if we had presented it with a block of wood or stone for adoration. With such a religion, I would hope that none of your

equally repugnant to the feelings and convic-tions of a sincere Christian. It is that of unduly exalting human reason, and in the temple of God, worshipping it as God; overlooking the debased and fallen condition of man, and talking as if self-reliance were the only virtue self-distrust the only crime. But these error are no part or parcel of Transcendentalism though they may grow out of the perversion of it. And where is the doctrine or scheme. which is not liable to perversion? But that such abuses form no part of the system itself, let the names of Tholuck, of Neander, and of Coleridge (to those who know his opinions from a personal examination of his works) an-

But while a regard to truth requires us to exonerate Transcendentalism from a partici-pation in errors that do not belong to it, we would be equally solicitous to avoid even the appearance of justifying those errors. Let them be exposed in all their injurious and dead-

recognise him as a Being, holy, just and true, is not the religion of the Bible. A human nature originally pure and sinless, and contaminated only by mingling with the world, is not that human nature which the Bible describes as, "decentful above all things and desperately wieked." Nor is Jesus Christ, described as an innocent and virtuous man, that Saviour who "thought it no robbery to be equal with God."

Let those who would "know the truth,"

on these subjects, study the word of God with humility, and prayerfully, and the truth shall make them free, from all error. P.

For the Bosion Recorder.

Mr. Willis,—I send you for publication, if you think fit, a lecture which I have prepared and delivered, to answer the very enquiry which has appeared in your paper, over the signature of "Many Enquirers." The history of it was this; some discussion had been started on the subject in our village, and the people were perplexed to know what Transcendentalism is. And some of my congregation requested me to give a lecture on the subject and inform them. Which thing I did. And after delivering it, and repeating it again by special request to satisfy an extended spirit of enquiry, I now send it to you and place it at your disposal. I wish it to be understood by the reader at the outset, that the precise form of Transcendentalism, which this lecture respects, is that which is now in vogue among Unitarians. With Coloridgeism I have now no controversy. And with Transcendentalism, which this lecture respects, is that which is now in vogue among Unitarians. With Coleridgeism I have now no controversy. And with Unitarians, as such, this lecture has nothing to do.

Yours affectionately, PARSONS COOKE.

TRANSCENDENTALISM TRANSLATED.

The task of a translator is more humble than that of an author. And that is all I propose to attempt, in relation to the wonderful science, which glories in the wonderful name of Transcendentalism. But why does the science need the translator's help? Does not the honor of the translator's help? Does not the honor of cultivating it belong to those who use our native tongue? So it would seem. And yet the uninitiated cannot approach the fountains of its wisdom, and hear the responses of its oracles, without an interpreter. As the Catholic church would think it a profunction of her religion, to suffer he received to see the catholic church would think it a profunction of her religion. contracting it belong to those who use our nastive tongue? So it would seem. And yet the uninitiated cannot approach the fountains of its wisdom, and hear the responses of its oracles, without an interpreter. As the Catholic church would think it a profination of her religion, to suffer her votaries to pray in the vulgar tongue, so this science is cautious of appearing in a dress so vulgar, as that of English words, conveying English thoughts. And yet the masters of the science have not a power of invention, equal to that which a Catholic bishop in Luther's day ascribed to the reformers, when he charged them with having invented the Greek language, and made it full of all heresy and mischief. They have not contrived and put together a new set of letters, syllables and words, but they have taken our old houset English words, and knocked out the true meaning, and put in a false one. English words and put in a false one. English words in the mouths of these wights, are no longer English. But they are forced to bear a meaning, which neither they nor their fathers were seen was the fidence of the vulgar gaze, when they so studiously shun that gaze. I answer I did it was undersolved by paying the entrance fee, in tedious labor, and by doing the requisite penance, in pouring over disgusting matter, till my stomach was literally affected even to nausen. But I should after all have been unable to give an intelligible account of the thing, had it not been for the help. I have received from a publication, by one of its professors, who has come down in a measure to our comprehension, and given us milk for babes. With the henevolent design of initiating children into the mysteries, we the common people, can get in far enough, to catch some glimpses of the thing. The book bears the title of "Conversations on the Gospels," by A. Bronson Alcott. The writer is distinguished as the inventor of a new tor of the carried of the volume of the carried of the carried of the v bear a meaning, which neither they nor their fathers were ever guilty of. They make the English sounds, when they convey any sense by them, to give a sense wholly foreign. Lam-Transcendentalism is therefore to be regarded simply as an attempt to present the essential features of the system; and this in so hasty and imperfect a manner as harily to afford ground of hope that any correct knowledge has been conveyed. Yet even from this meagre delineation it may not be quite impossible to discover some of the tendencies and results of the system, and ascertain the justice of some charges frequently brought against it. One of these, embodying several distinct particulars, has been already quoted.

And now I ask is it denying the existence of God, to make the fact of his existence of grand, primitive fact which supports all others; the starting point for all reasonings; the one all-embracing truth which supplies its own evidence, and which is so inwoven with the very nature of man, that a want of intellectual or moral sanity is implied in its rejection? Is it rejecting the Scriptures to say that all of a man's input to the principles. He is also a lecturer in a conversational gauge labors, and creaks, and groans, under they then the spin to give a sense wholly foreign. Language they in the they put upon it, like a ship in a tempest. Let a man understand every other human tongue; and indeed of every other h

persensu- perversion? I am as yet too much of a tyro be accepted to Peath. Exceeded to Transportation.

It has been to be the professors as the ninety college Presidents are clergyinen, as settland 6 4 272

Relacing the ninety college Presidents are clergyinen, as settland for the professors and other college officers, are either ministers, outs, does in fact annihilate it. When this in the science, to give the reason of things so mechanical tendency of the age had reached the climat (which it might be considered as will venture in the first place the conjecture that it is done to shield the sacredness of this the liver secretes bile, so does the brain secrets thought;") the reaction commenced; or rather it had commenced before, and the two counter-currents are now flowing on. And as the justice of Luther's comparison of the human mind to "a drunken peasant on horseback, who being propped up on one side, is sure to fall over on the other," may be considered as indeed to the contract of the Latin, so much the better. Ignorance is the mother of devotion, and obscuring propped up on one side, is sure to fall over on the other," may be considered as indeed to the contract of the Latin prayers are not received. polluted, by filtration through vulgar minds. The people are taught to revere that as awfully sacred and sublime, which they know nothing about. Neither their intellects nor hearts are exercised in the repetition of the son-orous Latin words, yet they hear them with the impression that there is a meaning in them, too sacred for them to know. And that is enough for them. It cultivates their blind reverence for a system, which is too insipid to attract by its own merits, even the vulga-mind. And perhaps I may be allowed to convulgar jecture, that Transcendentalism comes down to us clothed with a cloud for a like reason. It is too spiritual, and sacred to be spoken after

the common forms of speech.

But if this conjecture be not sufficiently
plausible, I will propose another, i. e. that the
design is to strike the vulgar mind with the appearance of profound wisdom. You have heard of fanatics undertaking to prove them-selves miraculously inspired with the gift of tongues. Assuming that their hearers could not know all languages, they would repeat a mess of gibberish, and say that it conveyed a certain sense, in some language. And so they would run away with the credit of a miraculous gift, since no hearer could say that there is no tribe on the face of the earth, speaking is no tribe on the face of the earth, speaking such a tongue. Thus building their pretensions to wisdom on the ignorance of other people. Dr. Dwight once in his "Travels," met some shakers who pretended to the gift of tongues. And to test their gift, he asked them to speak in some language that he understood, such as Latin, Greek, Hebrew, or French. And they declined of course. He told them their foreign towards withering interests. ty tendencies. That sentimental and poetical their foreign tongue was mere gibberish, religion which worships a God in the flower, and the cloud and the stream, but refuses to capable of conveying any sense. But their re-

ply was, "how does thee know, but the Hot-ma-tots speak such a language?" Thus like the more modern Transcendentalists they en-trenched their reputation for inspired wisdom, behind the hearer's ignorance. This is the kind of profundity of thought, which is com-mon in shallow waters. The man has dis-turbed the natural elements of thought, and raised the nud about himself, and now he is does of course because as involved in much raised the mud about himself, and now he is deep of course, because so involved in mud, that none can see him. All that one has to do in order to astonish the natives by the appearance of profound wisdom, is to speak in unintelligible sounds. A little of such intellectual foppery, will suffice to make one a Sir Oracle of philosophic wisdom. And is it not lawful to conjecture, that it has been for the purpose of appearing thus wise, that our Transcendentalists have forced aside the English language. But if any are not pleased with the conjecture.

talists have forced aside the English language.
But if any are not pleased with the conjecture, I will offer still another, i. e. the necessities of the case require the change of language.
Reason and religion cannot be so perverted, and reduced to a mass of chaos, without first unsettling the wares of language. and reduced to a mass of chaos, without first unsettling the usages of language, as well as the laws of thought. Whether Transcendentalists have felt the difficulty and met it by direct inculcation or not, I will not say. But that they are conscious of speaking in an unknown tongue is evident. Mr. Alcott the master of the science, from whom I stall largely quote in the sequel, asks his quote for the sequel. quote in the sequel, asks his pupils, (page 111, vol. 2,) "How many of you think that if you were to go into another town, or school, and begin to talk as you do here, you would be understood?" And then he guides them into the conceit that the teachers of other schools could not understand his boys because they would not have intellect enough to fathom their

depths.

But it is natural that you should ask me. how I got access to the penetralia of a science so mystic and profound, and how I acquired an ability, to translate and lay its hidden won-

her, of getting their language. For example, in his perception of external things. But this he must learn that genius, signifies divine inspiration; that spirit of prophecy, signifies ed by Kant and Coleridge. They will have it by miracles, aided by various external sources of proof, yet their highest and surest evidence is to be found in their internal character, and in the mysterious relations and correspondencies between them and man's inner nature? Is it abolishing the distinction between right and wrong to say that this distinction is not found man; worship of Gad, signifies the worship of our own conscience, and the worship of little that the senses and perceptions of external source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. The suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be ideas. The suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be ideas. The suppose them to be called things, are not exclusively the original source of ideas. And I suppose them to be ideas. The suppose them to be ideas. The s thing else; but that it exists of itself, original, immutable, eternal? Strange fashions these of abolishing and denying! As well might it be pretended that Des Cartes, in his celebrated proposition, Cogilo, ergo sum; denied the fact which he assumes as its own evidence, and the fact which he assumes as its own evidence, and the fact which he reasons to other facts.

No; it is not by asserting that man has a faculty capable of recognising and embracing truths infinite, eternal and imperishable; truths relating to the spiritual and invisible, that we deny the existence of a spiritual world, of infinite and eternal objects. With much more truth may the charge he retorted against that istry of Mr. Thomas Shepard, that Cambridge
This same writer enters into a comparison of England with Scotland, with respect to the commission of crime. He says, "there are few beggars in Scotland; there are no poor rates in Scotland; there are no poor rates in Scotland; while in England every sight or ninth man is a pauper, and the poor rate for forty years has consumed some five or six millions of pounds sterling a year. In the State of New York, there have been from the beginning of our history to the present to the beginning of our history to the present which neceur are less malignant. In 1834, the proportions were as follows:—

In the State of New York, there have been nimeteen Presidents, all clergymen but two. In the State of New York, there have been nimeteen Presidents of Princeton College have all been clergymen. At this time, eighty of the name of the name of the name of the search of the name of the proposition, Cogito, ergo rum; denied the fact which he assumes as its own evidence, and from which he reasons to other facts.

No; it is not by asserting that man has a faculty of ecognising and embracing truths infinite, eternal and imperishable; truths infinite, eternal and imperishable; truths and invisible, that we deny the existence of a spiritual wordle, of in-finite and eternal objects. With much more truth may the charge be retorted against that material and sensual system, which by refusing the commission of crime. And this ether has one of the delity, and called it Transcendentalism; and invoked the fact. And this is the reason of that hopsen devery man of sense wholly abhorent to their nature. And this the reason of that hepsen declored the fact. And this the reason of that hepsen declored the fact. And this the reason of the there are Orthodox. And the only shadow for the tence is, that two things so diverse have had one common name. If the man can be found high or low in our denomination, who has giv-en his imprimatur to the impurities and blasphemies of the books which we are now to examine, let him be named, and let us have the opportunity of clearing our skirts of the gui OF SUCH A TRANSCENDENTALISM at least.

[To be Continued.]

For the Boston Recorder. "RE SHORT,"-NO. I. HINTS TO MINISTERS OF THE GOSPEL.

It is sometimes said, that "too much is expected of a minister." But are such assertions founded either on Scripture or good sense? Laymen think not; and as they form the great body of people, a few humble hints, from one of them to the content of the content o of them, to that reverend order of men, of them, to that reverend order of men, was being all ways the teachers of others, seldom hear what they say, may not be viewed by the eye of Christian candor, as useless or ill-timed mementos. The man who proposes to be em-ployed, or claims to be heard as a preacher sent from God, is expected to be equal to his undertaking. Why should he not then first of all, with much prayer before the throne, and the coursel of faithful friends, take the dimenas of his abilities and qualifications, before be dare enter into the most holy place? ly, of his own free will be chooses his ly, of his own free will be chooses his profes-sion, whether ministerial, legal or medical; and he plays the hypocrite who selects a trust without the capabilities to discharge it. Do we not expect a professed artisan to fulfil his engagements with a master's skill? engagements with a master's skill? So and much more, do people promise themselves, that the mind of a spiritual teacher, is filled with knowledge from the best sources, and that his heart is indued with graces, that make men holy. He will with skilful effort feel for the heart; for all know it must be his aim to awaken his fellow mortals to repent; reform, and fly to their divine Lord, for pardon and conversion. To fail in this, is to ensure certain disappointment. In whatever will make man wiser or better, he will take the lead, first in effort, first in example. Alas, for the destiny of the great objects of promotive good in ny of the great objects of promotive good in the present age, such as education, freedom, temperance, missions, tracts, Sabbath Schools,

Whole No. 1212.

moral reform, and even church discipline, if the apostle of God be backward. Who will take the front rank, if he reclines in the rear? An indolent, lax or avaricious Levite, a legal priest! Oh! for the people that is under such a pastorate; to call him a gospel minister would be sacrilege upon that holy name. What has be of his Master's spirit? Mistaken What has be of his Master's spirit? Mistaken man! Thou plend the divine promise with arguments, that freeze upon thy lips? Thou, a cold moralist, preach life, to the dead in sin? What are the fruits? Another in the priest's office, is habitually shrouded in gloom. He calls vapors, virtues; and is such an one fit to sound the alarm to the soul in darkness, or preach the good tidings to the broken in heart? But the people ever expect his soul will be like a lamp that burneth; his sermons, mes-sages from the lively oracles; his visits the emblems of his Saviour's, and himself in a word, the angel of the church, where prayers are as incense, and praises are as songs of heaven. Do they expect too much? How but by ministers shall portions blest by Im-manuel be distributed to the multitude? Let them remember they stand between the living and the dead; between the throne and the

"LAYMAN" kindly offers to give us his name if sked, but we have no special curiosity of that kind. His letters may speak for themselves. They contain many wholesome truths, and there is no worthy minister who will not read them with pleasure, if we can orist them correctly; a point on which we have some loubt. They are not without their blemishes either. They savor too much of asperity. They are not sufficiently discriminating, e. g. his interpretation of the phrase with which he sets out; " too much is exected of ministers," is not what is commonly meant ov it; too much picty cannot be expected; too much ndustry cannot be expected; too much prayerfultess and hallowed zeal cannot be expected; but too nuch talent may be expected, and too much activity nay be expected in particular departments, and too nuch success may be expected, because success does not depend either on talents, or activity, but on the overeign pleasure of God. Now we hold it to be a fact, that no man in any department of labor, is bound o go beyond his physical strength; if he does it, volntarily, he sine against his own life. He is bound o study that he may live seventy years, and do good n them all. Doubtless there are some ministers who rust out; and there are others who fear out; and which are the most guilty, perhaps "Layman" himself might not be quite willing to decide.

That there are drones in the vineyard of the Lord; nd that there are false and hypocritical men, who are called ministers of Christ, none can doubt. What proportion they bear to the whole number of "pasors and teachers," it is not man's province to decide. Charity will incline us to hope and believe it mall. But it is not every dull and prosing preacher that is a reprobate, nor every animated and imaginative one, that is "born again." The hasty judgment of men's hearts from the outward appearance, however common, is worthy of little reliance. Still, we care not how severe are the reproofs given to those ministers who neglect " the study " for the " ctium cum dignitate;" or, to those who stand like granite statues in the presence of perishing sinners; or to those who sew pillows under armboles, and cry peace, peace, when there is no peace; or to those who are seeking rest and finding none, in good places, or high places, and always complaining more of the want of money than of success in their ministry. They are proper marks for the barbed arrows of the ungedly, and for the words or the wise, which are as goads, and the smiting of the righteous, which is an excellent oil that shall not break the head.

MUSICAL REHEARSALS AND CONCERTS ON SABBATH EVENINGS .- NO. 11.

Mr. Editor,-In discussing the question, Is right to hold musical rehearsals. it right to hold musical rehearsals, schools and concerts on Sabbath evening? it will be proper to inquire, what are the objects of those meetings. What is the real design of such musical performances? It is important that this should be fairly and distinctly understood, as the whole question must turn upon it. If they come within the range of appropriate Sabbath occupations, they should be approved;—if not, rejected. One object is an increased knowledge of music and ability to perform it. Music is, to a great extent, the work of practice, and no society can perform, especially tice, and no society can perform, especially the higher kinds of music well, without long and critical exercise. Hence united rehearsals and critical exercise. Hence united rehears are indispensable. And this is one leading referred to, viz:-that ch Musical associations may come to have a better understanding of music, and possess the ability to execute it with a greater propriety and effect. In this respect they resemble classes in Rhetoric, or Elocution. In these, the ses in Khetoric, or Elocution. In these, the object is to acquire the power of making a deeper and more pleasing impression upon the mind, by a proper and foreible use of language. The object of the musical rehearsal is to learn to make the language of music pleasing and impression.

npressive.

The design in one case is to learn to speak
write well; that of the other to sing well. or write well, that
A similar comparison might be drawn with
respect to other arts and sciences. It is the
acquisition of useful knowledge in this depart-

ent of human improvement.

Another object is to secure the pleasure Another object is to secure the pleasure which such occasions can scarcely fail to afford to the lover of song. It is a pleasure of the highest kind to such, and they are willing to expend time and money to enjoy it. While the harmony of commingling voices and instruments is pouring its trilling strains upon the ear, he is nearly unconscious of his being. His sensitive and intellectual enjoyments are exquisite and strong, and he greatly desires to avail himself of such innocent and ennothing observer.

There is also a social enjoyment in such occasions in which it is very pleasant to partici-pate. There is a social power in music, which, if unobstructed, will bind the hearts of its uni-ted votaries in strong affection. The harmo-ny of their voices is but the resemblance of

The honor of their own society is doubtless e of the strongest arguments with its members. They wish their own society to com-mend itself to the public patronage and ap-plause. They rely upon their reputation for the premisary means of their own existence. se the honor of its members and the honor and maintenance of their own society are strong arguments for seeking to promote its interests in the manner referred to—that of at-

ending its meetings for business and rehearsals. Another object may, and ought to have much weight, viz that of promoting a good cause, —Music is capable of shedding rich blessings upon the community, and whatever has a ten-dency to promote it is very properly patronized.

WARE.

ce of that patronage which

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Thus we have fairly stated, as we believe, the leading objects of musical rehearsals and concerts. At least we have given credit enough. No doubt the pleasure—the mere amusement of the occasion is the chief motive of most who of the occasion is the eniel motive of most who attend concerts of music. It is not our object to inquire whether that pleasure is worthy of being sought—for we know it is. Neither whether music should be promoted, for of this there can be no reasonable doubt. Butour inquirhere can be or easing the second anything in these occase which make them justifiable on the holy bath of God! We confidently answer, Dath of God! We confidently answer, No.
There is but one rule—one law for the Sabbath, rightfully known on earth: and that is,
"Remember the Sabbath Day to keep it
HOLT." These occasions will not come up to
the requisition of Heaven. Good as they may the requisition of Heaven. Good as they may be, they are not holy in their nature, or immediate tendency. There is no principle on which these occasions can be justified that will not, if allowed a full, and legitimate application, annihilate the Christian Sabbath. Try these rehearsals and concerts and justify them on account of the aid they a ford in promoting a department of useful knowledge, and the doors of every literary inknowledge, and the doors of every literary in-stitution are thrown open. Every school room is culivened by its accustomed exercises; and of mental, then manual labor, and the Sabbath is extinct. Try them as amusements; and if they can stand on this ground, then will follow all that train of what are called innocent amuse-ments, together with the whole round of conand social pleasures, and the Sabbath is not. Try them as promoting a good cause:—
a cause of moral and sober tendency; of good order, of virtue, of happiness, of the well being of community.—So are agriculture and the mechanic arts. So is industry in every demechanic arts. So is industry in every de-partment of life. So is every department of literature. Hence the more diligently they are pursued the better the Sabbath is observed!

Try them upon any principle that the law of the Sabbath will allow, and they will be found wanting. Every argument proves too much, and therefore proves nothing. In our next number we will examine the arguments by which they are usually defended, viz: the convenience of the members of such a of the members of such asse

Intelligence.

LUTHERAN EMIGRANTS TO MISSOURI.

We copy from the Baltimore Lutheran Observer the following interesting account of a band of pious Germans, who have recently emigrated from Dresden in Saxony to Missouri. Welcome, thrice welcom to our shores are all emigrants of this character.

A short time since we informed our readers that the Rev. MARTIN STEPHAN, of the Lutheran Church, in company with 250 emigrants from Dresden in Saxony, had arrived at St. Louis with the intention to purchase land and settle in Missouri, and that 600 more of their brethren are expected to follow them in a short We have thought that additional information respecting this most valuable accession to our population, would prove interesting to

It was in the month of February, 1827, that We spent two or three weeks in the beautiful and literary city of Dresden, the Athens of Saxony, if not of all Germany, during which time we became acquainted with Mr. Stephan in the following manner:—In a conversation with one of the best of men and most devoted of Christians, viz. His Excellency Herr Cabinets-Minister und Staats-Seeretair Count Detley von Eissiedel, he inquired what church we intended to visit the following Lord's day?—to which we replied that we had not yet determined; that we had already heard one or two sermons since our arrival in the city, but they were so replete with neology, and contained so little of the truth as it is in and contained so little of the truth as it is in Jesus, that unless we had some prospect of hearing the gospel preached, we did not care whether we went to church or not. Ah sir, replied this excellent man, let me prevail on you to accompany me and I will engage, you shall hear a man who has the Spirit of Christ within him and proclaims the gospel faithfully. The following Lord's day the Count conducted was to the above of Mr. Standay.

us to the church of Mr. Stephan.

In winding our way to this place of worship we passed through several feature the desired in our rear a number of spacious and splendid churches which appeared to be thinly attended, until we reached a small antiquated edifice in a somewhat retired street. The crowd was so dense that we could scarcely press into the church, and but for the distin-guished rank of our noble companion we should probably have been compelled to remain out-Mr. STEPHAN was then about fifty year side. Mr. Stephan was then about fifty years of age, remarkably plain in his appearance, and his countenance and the contour of his head reminded us very forcibly of Dr. Dwight, the late President of Yale College. His sermon was plain, vigorous and evangelic, and well calculated to culighten the mind and affect the heart. There was nothing like an attempt to show off to advantage; no playing off the orator; no effort for applause,—nothing of that kind. Fancy a very plain, matter-of fact-man, somewhat inclined to austerity with a slight tinge of melancholy in his fea-tures, addressing a crowded and deeply interested congregation in a most solemn manner on the awful interests of the eternal destiny of of a perishing world, and demanding faith in tion of one of the most devoted and consiste and successful ministers then residing in the kingdom of Saxony.

After service Count Vox Einsidel intro-

duced us to this faithful "Witness of the Cross," and we found him to be pleasant and sociable, but at the same time holy in all his conversation and more concerned for the honor of Jesus Christ and the salvation of souls than faithful discharge of ministerial duty in Dresden, of the awful progress that neology and in-fidelity and looseness of morals had made fidelity and looseness of morals had made among the clergy in Germany; of the restrictions imposed by the police on him and his flock in carrying on their religious exercises; the opposition and even persecution suffered in consequence of his adherence to the antiquated orthodoxy of the Bible; and especially of the fact, that ministers of the gospel were compelled in a sense to be officers of Government, and to prostrate themselves and the church to political subserviency, &c. And then the good man sighed for a land of perfect religious freedom, for a penceful and retired home for himself and his congregation, where they might worship God according to the con-victions of their own judgment without being subject to arbitrary restraints, vexatious requirements, &c., on the part of Government He finally remarked, that he at times had se ghts of emigrating to the United ites, and his congregation were anxious to accompany him, with no other view than to enjoy liberty,—liberty of conscience, of opin-ion and expression, of religious worship;—in a word—Liberty in that broad and rational

sense in which it is enjoyed in Abendlande, (the Western World.)

We encouraged him in this idea; perhaps we were somewhat selfish; for we felt deeply what an inestimable accession to our population, such a man as STEPHAN, and such a people as constituted his flock, would be to our country and church.

States, we received a letter fre

stating that he and his people still cherished the pleasing project, painful as in many re-spects it might be, of bidding adicu to the place of their nativity and childhood, their homes, their relations, their forming of their nes, their relations, their favorite old 1 of worship, &c., and of locating in the "land of the free." At the same time Mr. Stephas At the same time many inquiries as to the best in arranging the great work of emigration, the relative price of land, the climate, healthful ness, &c., of the several States.—We consulted a few of our German friends in this city, especially Mr. C. W. Karthaus and Mr. F. L. Brauss, intelligent and highly respectable merchants. We then advised Mr. Stephan to send a delegation of two or three sensible members of his church to this country in "say." ers of his church to this country to spy out the land," select a location, &c., or if should not be approved of, to embark at Bremen or Amsterdam in the Autumn, sail for New Orleans, then up the Mississippi, and settle in the State of Missouri, &c., but if they should set sail in the Spring, then their better plan would be to direct their course to Baltiore, thence to Wheeling, down the Ohio, &c From the papers we learn, that Mr. S. and 250 of his friends took shipping at Bremen in No-vember last for New Orleans, and arrived at St. Louis on the 18th of January following and by this time are probably permanently lo cated in Missouri on land of their own, where they can "sit under their vine and un fig tree, and none shall make them afraid." soon as the requisite preparations can be ide, some 600 more of the same congrega-

on are to follow. We welcome to our shores, with all the fervor and sincerity of our soul, this band of or-thodox and zealous Lutherans. They are a most valuable acquisition to our American Zi-on, and especially to the state and vicinity in which they have fixed their abode. A nobler company of emigrants; a better class of Chris-tians, never came from Germany to the plains of the "Great Valley." It was a dark day for Dresden, but an auspicious one for Missouri, when in the name of the Lord or Sabbaoth, and after mighty wrestling with Jesus Jenovah, they resolved on the measure which they are now carrying into effect. We are confident that all good men, all Christians of every outhodox denomination, who are properly as orthodox denomination, who are properly ac-quainted with this people, will join us in welcoming the "Stephanites" to "the asylum of the oppressed of all nations," and in invok-ng the rich and abiding blessing of Heaven upon them.

In conclusion we must observe that Mr S and his flock belong to that class of Lutherans denominated "Bohemian Brethren," who sprang up in Bohemia so early as the year 1467. They renounced the Pope and his cardinals as Anti-christ, and regarded the whole Romish church as the Whore spoken of in the Royalairan, When Luther began heaves Romish church as the Whore spoken of in the Revelations. When Luther began the work of the Reformation, the Bohemian brethren en-deavored to join his party, and when subse-quently, in the year 1535, they sent their deputies to him, with a full account of their doc-trines, he acknowledged that they were a so-ciety of Christians whose views came nearest of all others to the purity of the gospel nion was afterwards concluded with the Lu therans, and they adopted the Augsburg C fession. During the recent prevalence of ology in Germany, they remained faithful to that Confession. They do not insist so strenuthat Confession ously as other Lutherans in Germany learned education in the ministry, and a chose laymen for their ministers. Thi memory, and if erroneous we shall cheerfully rectify it.

BOSTON RECORDER.

FRIDAY, MARCH 22, 1839.

P On account of the Pablic Fast, the Recorder next week will be issued on Wednesday

THE PASTOR'S LIBRARY.

We love to pay our respects to a good library We love to look at heavy folios, massive quartos portly octavos, and so down the whole line of smalle raft. We love to see a pastor's study giving evi dence that most of the great and good men of the past half a dozen centuries, have found their wa into it, and stand in dense and widely extended or umns, ready to furnish him with wisdom. There i mething inspiring in the presence of such men, and happy is the paster who can look about his study and exultingly exclaim, "Behold how many!"

But there are pastors who cannot glory in this Valuable books are among the desirables, not among items of present property. Se few are they in some cases, that it would not require any considerable skill in the science of quantities to be able to reckon them up. If the owner were westward-bound, he might hide the most of them in a pair of saddlebags. If his house were on fire and he could save a few more than there were persons saved in the ark, he would not be inconsolable. Some pastors are not too fend of books we grant; for a question of ours, if we might see his library, has set here and there a brother into an expounding and explaining respecting the existence of any such place as a study, and such things

" Light up a smile on the sapect of woe." him and obedience to his precepts, as one who in the name of his Master has authority to insist on a compliance with these requisitions, and you will have a tolerably correct conceptant of the control where there is not a valuable library owned by the formed what might be termed, THE PASTOR'S LIthe pastoral office, and to be transferred to the man who should fill it from time to time. A few years, if there were any thing like a generous loosening of purse-strings in the matter, would witness a handsome collection of books. Some pastors would soon have as many worthies in their libraries to help them prepare their sermons, as there are in their houses of

Now there are persons all over the parish, and in every parish, that might help in this thing, and i would not be the death of any of them either. There is General A. who would certainly live through it. should be send Edward's Works to the pastor's library. And Col. B. would lose none of his glory nor sacrifice more than his epaulettes cost him, should he give Leighton's Works orders to march off in the same direction. And Capt. C. would not be the less likely to be promoted, should be hasten Howe's Works to the same rendezvous. And Judge D. would be just judge, and just as likely to be still a judge. should he cite Andrew Fuller's Works to appear at the house of the paster and show cause, if they could, why they should not remain there. And Esquire E. would still be an honorable man should a precept of his to the bookseller place Robert Hall with the venerable men above named. And M. the merchan might despatch his clerk in the same direction with a basket-full of good men, such as Owen, Baxter, &c. And F. the farmer might stop his cart some day against the parsonage, and tell Drs. Woods, Wayountry and church.

A few years after our return to the United selves quickly on the shelves of the paster's library. And then the Ladies-they are fond of well stored

kitchens, wardrobes and the like-let them see that said library is well stored. If they cannot move th heavy artillery into the castle, they can send in many of the lighter spiritual weapons. There is many goodly octavo, and shoals of valuable duodecimos in which fair hands should write, "A donation to the must plant and sustain the college, and supply Pastor's Library." Many a daughter bath done viruously in such matters already. " She maketh fine inen and selleth it, and delivereth girdles to the mer chant;" and should she deliver books for the pasto by the same means, those might blame her who are

But the enquiry may be made, how shall we avoid the evil of making a donation of some book already in the Pastor's Library? If you do not know wha sad chasms there are on those shelves, and who the venerable men are that are missing, you can find relief by making a donation in money and leave it for the pastor to fill said vacancies necording to his judgnent of what the pastoral office may require. should not be forgotten, in contemplating such a denation, that a valuable book will cost more than pair of chickens; nay, that it would take a turkey two, and double the number of geese to weigh a uch as some of our portly doctors of divinity

In the matter of reasons for establishing such a rary as has been now spoken of, we could run up to sixteenthly," as the old divines used to, and ther subdivide, with copious matters for an "improve But a quarter of that distance is all we shall be able to travel after the race we have already run

1. Such a Library might do something toward naking the pastoral office more permanent. A valu able Library belonging to the church and parish would e a strong temptation for a paster to remain, just the casis of the desert tempts the wandering Arab to linger there. A lover of good books does not like divorce from them. His faithful converse with th renerable men of the Library would make him sad at parting with their company; so that this string, if there were no other, might keep the bird from taking wing

2. And then a noble Library, such as might t thus gathered, would form a strong temptation, amor other good ones, for a good paster to assume the office among a people. 3. The people would be the more likely

fed with knowledge," since they would thus fu nish the means of it to the pastor's hands. 4. And last, not least, they would thus silently

powerfully admonish the paster to give attention reading and study, so that he might bring beaten o into the sanctuary.

OUR COLLEGES.

Whatever diversities of opinion may exist in cor nunity on other subjects, we would gladly flatte purselyes, that there is but one opinion in regard the value of our highest literary institutions. there are classes of community, or rather, individals in some classes, who do not justly apprecia them, and who perhaps view them with a degree of jealousy, is not to be doubted; still individual opinio formed without due consideration, and prejudice taken up hastily, are not to be regarded as criteria of public sentiment. The mass of our New England munity, to say the least, is sound on this point. so far as theory is concerned. And the destruction of either of our colleges, or the suspension of their operations, through the influence of poverty, or any other cause, would create an universal expression of regret and a heartfelt concern for the jeoparded interests o

But after all, a surprising apathy prevails in regard to the efficient support of these institutions. Whether they are supposed to possess some self-sustaining principle of vitality which neither neglect nor violen can destroy; or whether it be imagined that the are the favored children of Fortune, destined to flourish alike amid the calm zephyrs of prosperity and the chilling blasts of adversity, without regard to homon providence; or, whether they be considered so pecuiarly the offspring of heaven, and so exclusively the bjects of its fostering care, that they may not be ouched by " profane hands," without polluting them, we are not competent to decide. But that one or other of these fancies, or some other yet more wild, has taken possession of the public mind, we think ourselves justified in affirming. Certain it is, they do not reeive those substantial tokens of regard from the public, which the rank they hold among the grea nstrumentalities of good to our country and the orld, fairly entitle them to.

As in duty bound, we give great credit to our pi grim fathers for the provision they early made, at no small sacrifice of their slender pecuniary means, for the universal diffusion of education. It was ther piety and wisdom combined, that led them to resolve on the establishment of common schools in ever town of the Commonwealth. But they very well ad eneacity enough to dirises higher than the fountain, and that it was in vain At the settlement of the present pastor, the church those who stand high in society as patterns, and as a to look for thoroughly educated men, and for powerdeep and earnest desire for the means of enlightening ful patrons and able dispensers of common education, to our common schools; therefore, they resolved on by excommunication; and 182 by dismission to other the establishment of a higher seminary; and like church and accessible to the pastor, there should be wise men, they adapted their means to their ends; they made sacrifices proportionable to the importance church as a body, or given by individuals, with the the establishment of the college, they continued to it the pastor, they are designed to be connected with public Treasury, whatever was necessary to preserve it from embarrassment and depression. They had learned nothing of any self-sustaining principle; and would not trust the child of their prayers and tears to the favors of Fortune; nor even to the smiles of heaven, independently of their own exertions. Nor had they learned, or even dreamed, that a college must of course be a cruel stepmother to the commi schools; that in proportion as it flourished, the rich would be benefited and the poor injured; that the multiplication of learned men would involve by necessity the increase of general ignorance; and that any mount of legislative patronage bestowed on it, would of course diminish the value and efficiency of common schools. These matters, they left to be learned i the progress of the nineteenth century!

It is not more easy to say, than to prove that our fathers were "wise and understanding men," from the facts in their history now adverted to. They were not like some of our modern wiseacres, who fancy that the cone may stand as well and a good deal better, on its apex than on its base; that a system of universal education must begin with common schools and end with the college or the university; that the ommon school teacher is to provide the "learned professor," instead of the learned professor's providing the common school teacher. No. They assumed for the basis of their reasonings the unquesonable fact, that the tendencies of the human mind,

elevation. And with this fact in their eye, they were | years, may live twenty-five years more, and see the It is seven miles in length, inhabited by two brought to the conclusion, that if the blessings of education were to be widely diffused, and perpete ated to the end of time, they must establish the tain hend of those blessings on elevated ground; they abundantly with the rain and dew of heaven, that might send forth copious and healthful streams over the whole land. It is doubtless true, that the college and the common school sustain each other. They are " mutual helpers." But if it be certain that the college cannot stand alone, like the easis in the mids desert, it is equally certain that the common school cannot stand without the college, more th the desert could be traversed, were there no spotting its drear expanse. Let them ever be found n close companionship. It is all the friends of colleges ask.

It is matter of fervent congratulation, that the tem of common school education is undergoing revision; that the attention of the public is so earnestly directed to its deficiencies, and even to its abuses; and that a disposition is manifest on all sides, to treat the subject with the reverence and liberality due to

it. We cannot but augur great good from some of the present movements in relation to it, at least. But if this is to become so entirely the absorbing theme of thought and matter of calculation, that our colleges are to be overlooked, and their petitions for public aid rejected; if common schools are to be regarded as the summum bonum, the all in all in the education of the people, and our higher institutions are to be left to their own resources, and consequently to languish or die-we believe the public will ere long rue the day, when they resolved on the establishment of the comnon school fund, and the plan of its gradual accumulation; and that consequences the most rainous, will result to the whole common school system, and of ourse to the whole community. If our common schools shall flourish, our colleges must be made to flourish first, by means of the requisite pecuniary appropriations. No NORMAL schools which may be contrived, will prove a substitute for the annual flow of teachers from our colleges. They may be, they doubtless will be useful in their place, as furnishing facilities to acquire a knowledge of the best means o access to the youthful mind, and of storing it with imperishable treasures; but they can never give that nighty impetus to the whole mass of mind, which is ssary to sustain the common school system; such an impetus can flow only from the college which sends forth its scores annually to mingle with the mass of the people, and form their habits and

SHEFFIELD.

Twenty-five years have passed away, since the Rev. James Bradford, the present pastor of the Congregational church in this town was inducted into office. From a sermon, entitled "A REVIEW of THE PAST," delivered to his congregation on the first Sabbath in January, 1839, and published by request, we select a few, among a great variety of interesting facts.

As many if not all our readers are aware, Sheffield situated in the county of Berkshire, in the benutiful valley of the Housatonic, and forms one of the loveliest among the many lovely villages of Massachusetts

The population of the town is about 2.500, and the average number of deaths has been a little more than 28 during the past twenty-five years. Of 715 who have died, 82 were between 70 and 80 years of age; 50, between 80 and 90; 12 between 90 and 100; and 2 were over 100.

The town was purchased of the natives in 1724, and incorporated in 1733. At the first town meeting held in January of that year, it was voted to erect meeting-house and employ a preacher. The preacher was immediately employed, and the meeting-house was built in 1735. The same year a church was or mized, and Rev. Jonathan Hubbard installed pastor. He remained in office 29 years, and died in 1765. new and more commodious house of worship was erected before his decease. The church and congregation were destitute of a pastor seven years, though they enjoyed the regular ministrations of the gospel constantly. Rev. John Keep was installed in 1779 and was removed by death in 1785, after a ministry of twelve or thirteen years. He was succeeded by Rev. Ephraim Judson, who labored about twenty-three years, and died in 1813. To him succeeded the present paster, the same year.

No minister settled here for the space of more than 100 years, has been sent away from the people, nor felt himself under the necessity of leaving them, till death called him away.

And though the town is spread over a territory eight miles long and six broad, and for 40 years at least, has had a population of more than 2,000, yet i has never been deemed necessary nor expedient to knew, that common schools would never flourish except under the maternal wing of the college. They an additional teacher! A very singular fact; and not loss bonovable than singular

> had 85 members. 436 have been added. 531 have general thing follow those patterns. So when they been baptized. 91 have been removed by death; 7 churches; 241 remain.

A revival was enjoyed during the years 1814, '15, and '16, which added 97 members to the church. BRARY. Valuable books might be purchased by the of the object in view; and when they had secured Another revival extended from 1821 to 1823, during which 158 were added. In 1827, the fruits of condition, that, though received into the library of their patronage from year to year, and paid from the season of refreshing were 35; and in 1831, 59 were added to the Lord.

Five, among the members of this church, have be come preachers of those doctrines they here professed, and one other just entering on the same work, was prevented by the arrest of death.

The contributions of the church and congregation to the great objects of Christian benevolence have eral, and constant. All the various means of spiritual in provement have been steadily and earn-estly maintained. It is an honorable testimony to the character of the

people, that their pastor has never received from any individual, what he supposed to be the least personal insult or abuse; that his stipulated salary, \$700, has been annually paid; that a portion of his fuel has been given him from year to year; that an annual visitation of the ladies with their liberal donations has added much to the comfort of his family, that at different times, some hundreds of dollars have been subscribed and paid cheerfully for his help, and that the people have enabled him to sustain the " pressure of the times," by graduating their liberality according to "the great rise of the articles of living."

It would be pleasant, were it expedient, to indulge ourselves in the suggestion of a variety of reflections on facts like these. Our readers will unite with us, however, in the cordial wish that the character which d otherwise; and they reasoned justly. They has been sustained for more than 100 years by this congregation, as marked by attachment to the institutions of religion and its ministers, and by peace and nder the influences of the "carnal heart," are, to spiritual prosperity among themselves, may be susdeterioration rather than improvement; that it inclines tained through many generations yet to arise; and to grovel rather than to sour; to content itself with past that the worthy pastor, whose labors have contribuattainments, rather than press toward the point of high ted so much to their welfare for the past twenty-five

ncreasing prosperity of his flock, and become the who lived in a constant state of savage warfar father of other hundreds, and at length be Some years one tribe would overpower the other at athered to his fathers, only to be followed by the drive them to the mountains, and destroy all the abundant and happy fruits of his labors.

INFLUENCE OF THE GOSPEL.

The correctness of the view taken in the following xtract, admits of no question. Let it be seriously contemplated, and widely adopted, and the safety and prosperity of our country will be secured.

It promotes prosperity in the common pursuits of life. Ordinarily a people who sustain religious in-stitutions thrite faster, on the whole, accumulate more of this world's goods, other things being equal, note of this world's goods, other things being notwithstanding all the expense of supporting than those who have no such institutions. Where their influence is not felt, it costs more, tenfold more to support the crimes and their consequences the prevail, than it would to support the Gospel. My prevail, than it would to support the Gospel. My hearers, be assured that a people cannot afford, in a pecuniary point of view, they cannot afford to do without religious institutions. I know that some, in all the towns of New England, some among ourselves, consider it burdensome to share in the expense of supporting them; and some too who are accurate calculators: but have they ever calculated how much more burdensome it would be to support the extravagancies, the follies, and the vices, which, without the influence of these institutions, would increase and influence of these institutions, would increase and prevail, and inevitably lay upon them a tex almost intolerable? If any doubt the position I here assume, let them dispose of their estates and remove to a place where there is no meeting-house, no minister no Sabbath, no Sabbath School, no religious mean whatever; and let them remain there five years, one year only, and then return, and say honestly, that it is cheaper and better to do without Go-pel institutions, and I will acknowledge that I may be in on error. My hearers, detroy this pleasant house to-morrow; and tomorrow tell your minister you have no further need of his services; and dispense with the annual payment of seven hundred dollars for the the annual payment or seven annual re-support of Gospel institutions; and inform your chil-dren and the rising generation about you, that the first day of every week is a holiday, and, employ it as drea and the rising generation about you, that the first day of every week is a holiday, and, employ it as they will, they need fear no more the frown of God or man. How long, think ye, before you would need a house larger than this, to accommodate the throng of wretched paupers and their families, made so by their crimes; and a sum quadruple to that now paid for Gospel institutions for their support? How long before, by the increase of idlences, intemperong before, by the increase of idleness, ance, gambling, licentiousness, and general dissip-tion and crime, and the decreased value of our farm you would know and feel, to your sorrow, that you had made a foolish bargain? How long before every pious person, yea, and every sober, industrious citi-zen, would feel he could not live in the place, and hasten out of it? And how long before another pious, or even decent, individual would come in to take up his abode with you, though he could have giren him the very best estate among you? It canot be disputed, by any who will view the subject in ts true light. That the influence of the Go able to the temporal prosperity of men has been, and is so, to you my hearers, as a community, you cannot doubt. - J. Bradford's Sermon.

SAILOR'S CONCERT OF PRAYER. This is one of the most interesting meetings of a

eneral character, held in this city; and we cannot but wonder that so few attend it. Last Monday evening, Rev. Mr. Lord said they had no very interesting intelligence to communicate, except he had received a letter within the last month, from Rev. Mr. Diell, seamen's chaplain at the Sandwich Islands. n which he says his labors have resulted in the spiritual good of many seamen. But the most interesting intelligence contained in this letter, relates to the law passed by the king and chiefs, prohibiting the introduction of ardent spirit, with such strictness that it is believed it will succeed in keeping this destructive article from the Islands. That it may not be imported in the shape of wines, an inspector is appointed to examine all the wine that is brought, and half a dollar a gallon daty is laid upon all wines imported; and no urdent spirit is to be introduced for mechanical or medicinal purposes except with a special license from the king. The king, who had been led away by foreigners, to practise every vice, has become a nperate man. He is beginning to discover his mistake, in the choice of friends. This change will have an important influence upon scamen. The shipmasters petitioned for this law; and these islanders, just emerging from a state of barbarism, have gone beyond us. But, without further remarks, I will introduce to the meeting Capt. Brayton, who has vis-

Capt. Brayton apologised for appearing as a public neaker, and said it had been announced in the churches, that he was to address the meeting, by which the impression had gone abroad that he was acenstomed to public speaking, which was a mistake. It neter. They came on board our ship. I asked the was known to all persons acquainted with those who Captain if they had a good supply of Bibles and go down to the sea in ships, to do business upon the Tracts. He said he guessed they had enough. great waters, that their circumstances were not such went on deck and called the boat's crew, and aske are calculated to make public speakers. He was them if they would like to have some Bibles and happy however to meet a few of his brother seamen, Tracts? They laughed. None dured acknowledge for he was desirous of addressing them on a subject that lay deep in his heart—the influence which sea- away and another crew returned. I called on men have in foreign countries. When seamen leave with the same enquiry, but none wished for Bibles this country and go to civilized ports, they are re- and Tracts. But one who was standing forward ceived as the lowest class of men. They look up to go to heathen lands, the heathen look up to them as superior beings, and as readily adopt their practices

We will suppose a vessel arrives at one of the Islands of the Pacific which has never been visited be fore. The natives are all astonished at the appearance of the noble ship. When they land, they are equally astonished at the appearance of the men. They are white, wear different clothes, and in ever thing appear superior to themselves. They look up o them as superiors, and then their influence is felt. Thus vicious seamen will at once set them an example, which will lead them to adopt the worst vice of civilization. But let a ship of another character go, bearing a pions crew. They will look up to then in like manner, and what an influence they might exert. They hold out to them the book of God, and

tell them we are all the children of one common Father,-they tell them of the gospel, and what will be their influence? This is not supposition. I have been much

those Islands and have seen both sides of the picture. will state a case. Many of you have heard of Wal lace's Island, and perhaps some of you have bee there. It is a beautiful Island, abounding in everproduction which renders life comfortable. The naives are exceedingly civil; the first white persons who visited them were received with great kindness. Bu the influence of vicious seamen began to affect them. Soon a small colony from the Sandwich Islands, of the most vicious and abandoned of the foreign residents, went to that Island. They there attempted as they said to civilize the natives. The first thing they did was to build a fort, the next was to establish their authority over the natives. But the Islanders rose en masse and destroyed them in a night. The first ship that visited the Island after this was cut off. Several unsuccessful attempts have since been made to land, but they are determined not to permit it.

Take another case, the Island of Rarotonga, which is situated in about the same longitude. This Island is inhabited by a race of exceedingly warlike men.

menns of subsistence. So they had lived, time i memorial. But a schooner was seen in the offing: approached their shores—it lauded. It was a mis sionary with a small company of natives from the s. ciety Islands. These were not like the natives n Wallace's Island, civil and kind, but warlike and bar barous. But the missionaries showed them to books, and understanding something of their language told them of God and preached Jesus Christ to ther What was the consequence? Their arms were in down, and they came together as one people. The ceased to make war with one another and the gospel of Christ. In 1827, I visited that Island. Rev. Mr. Williams was building a vessel. I had the pleasure of furnishing him with some articles neces. sary in fitting her out. We found the natives had received the gospel. Three years ago, I was cast away, and after seventeen days and nights landed on that Island. I should not have dared to go to Wallace's Island, although it was much nearer, and thens. tives were naturally much more kind and civil. But when we landed, they opened their arms, fed and clothed us, and did every thing that could have been done for us in a Christian country. Now this shows what an influence sailors might have.

The temperance reformation at the Sandwich Is. lands has been alluded to. There is another example. When foreign seamen first went to those le. lands, they exerted just such an influence as at Wallace's Island. They found them a very civil and do. cile people. They were exasperated in one or two instances, but generally civil. And what did they do? Intemperance and all the vices which prevail in this country, were introduced there. When I first visited them in 1821, they were a nation of dear from the beggar to the king, -all from the influence of foreigners. Missionaries were sent there about the same time, and they have since been struggling had against this influence. Then, when I first visited them, I had never heard of any pious seamen, by when there on my last voyage, I saw many. Hun dreds of seamen have been converted the instrumentality of the missionary. They have rejected ardent spirits, and what is the consequence Thousands have been converted as it were in a day and there are probably more Christians there in preportion to the population than in any other cour I once visited an Island in the Pacific and went in

to a new harbor, and I said to my men, "Now this is a new place. I know many ships have been here. and I have heard that in some instances they have been treated unkindly. Go ashore, and treat the ma tives as kindly as you would your own friends, and do nothing to set them a bad example, and see how they will treat you." They went ashore, and return ed at night and said they did not like the people They were shy, and they could not get near the There was an English ship in the harbor and the crew were round with their bottles, trying to get a the natives, but could not get near them them, "Try it again tomorrow." The next da they returned and said, while the doors were throw open to us, and we were eating and drinking all day the English were not received at all. It took all da for them to see the difference between the two crew and it is probable they held a consultation among themselves at night.

A part of our crew slept ashore, and could not fed a house to sleep in, but had to go to church and sleep on the mats. One of them was deeply pious, and a soon as he went into a house he attended for ship. We were called "the praying ship." The issionaries told us the natives said, " After all, we find there are some Christians among those who come to us from Christian lands. We think a great deal more of Christianity than we ever did before

As I said before, a few years ago there was not praying seaman in the Pacific Islands; now there at Bethels established, and they are exerting an aste ishing influence. Rev. Mr. Diell has had his hear cheered a great many times. At one prayer meeting seven English seamen stood up and desired prayers I heard of them afterwards, and they were all deeply A great influence is exerted on the seamen by the

word of God and those despised tracts. I once fel in with a ship at sea in the Pacific Ocean. The Captain was impious, and the crew of the same char before others, that he wanted a Bible. They wen well to have a Bible and Tracts, and he had no doubt there were others in the vessel who would. I had obtained the name of each individual of the crew from the Captain. I went down, took a dozen Bibles and sat down again and directed a Tract to each individual of the crew. Four or five months after, I fell in with the same ship and the Captain invited me on board. You see that man at the helm, said he if ever there was a Christian on earth, that is one Ave, said 1, I guess you have been reading the Bible Yes, said he, and we have had a wonderful time About eight of the men I think are converted. That fellow was one of the vilest men on earth, and now if there ever was a Christian, he is one. I found they had fallen in with another vessel and had given them a part of their Bibles and Tracts, and they had had a evival and four of their crew were converted, and this is the way seamen are converted all over the world I knew a Captain who was one of the vilest op

posers of missionaries in the world. A few days only before I was cast away, I saw a ship standing along towards me. On going aboard I found it was this gentleman's ship. He asked me to walk below. which I did and sat down with bim in the cabin He seemed very serious. I noticed a Bible and hymn book on his table and took up one and said You have some very good books here." "Good books indeed," said he, "and I love them. That dear book has brought glad tidings to my soul. How is this Captain? said I. "You know," said he, "that I always opposed the missionaries. I was induced not long ago to go to the house of a missionary and was surprised. He met me at the door with the grentest cordiality, and invited me to his table; his wife treated me with the greatest kindness. I felt ashamed. I went again and again. I felt what a vile wretch I had been, and I found no peace till sought it at the cross of Christ which I had despised. And so the good work is going on, over the world.

At the request of Mr. Lord, Capt. Brayton gave an nteresting account of his shipwreck, alluded to in the foregoing statement, which we must defer till next week, for want of room.

Rev. Mr. Rogers made some impressive remarks

March 99, 1

with reference to the fact le thought the heathen them the gospel, if for no fluence exerted upon them them from foreign lands. HOME !

Abstract of the Home A Great Bend, Pa .- A bont the first of Nov. McCreary was installed. protracted meeting was he nany Christians returned i or 80 professed to be born longing to other congreg whole moral aspect of the friends of Christ now has ence, where vice and ime prevailed. 49 were added munion in February, and ere long. Several othor with the Montrose Presby revivals.

EATON, L. C.—Under

the Holy Spirit, 15 or 20, d on a course that will q eternal rest. Christians SALEM, Mich .- Ten lave come over upon the of worship is crowded with MODERS, N. Y .- Mai given their hearts to God ften or twelve, to the m not specified. 11 have joi 14 a neighboring Congrega the Baptist and Methodist

DARIEN, Conn. Bety brought to indulge a Chris received to the church. dren, or adopted children, of them either are or wer School;—and all, from 13 BETHEL, Ill .- At a ca he Lord was present. nwakened, and several en

Rev. Mr. Clarke, of F rganized a church of 12 m five have since been adde first opportunity. Mr. C. house, the lower part of school, and for public wo and liberal according to the miles north, has 1200 or 1 tant place. Faithful labo the rapidly increasing popu

of 1000 miles, (not include during the year; has assis ons, two ordinations, one stalled bimself; has preach isitation, &c. &c. At Knozville, Rev. Mr.

says that he has travelled

uniformly large; the ho cause of Temperance has and a united effort is ma forward it. An opinion, worthy of c

lieve the gospel will never t Chinn, nor to all the isles of mand is strictly obeyed, 'Be Importance of Home A When our nation shall amolions, two hundred of these the "Great Valley." They ting influence over the Atlan or evil. The same influence world. Shall the influence pel there now, in all its pari enetrate every settlement onward to the Pacific, and the saved, and the world conver Western Churches _ "] posed of Parthians, of Med dwellers in Mesopotomia."

old school man, another, a one likes noise, another like to see a minister have notes. ome eastern churches! Western Ministers.—Corposing to go to the West, the asked; "Is he pious? Ha

good speaker? These quest the people. If he have piety
speaking talents, they will
man, but he cannot preach.' and talents, without the oth he was never intended for cations not very unlike the preachers! Why is it, that cherish such atter indifferen "speaking well?" They m ar as their ministerial inf mutter and peep," like sco le.t and talented men, at th

TENNE A considerable majority region make no pretension mindedness, prodigality, lice &c. consequently abound. Bot all is not dark. So During the year there have t

Suppression of tippling s ouses have been suppresse lature, none of those places of where thousands of youth v have been licensed, and arde cared but by the quantity to place of purchase before bei een, that temptations to the habits, and to dissipation and onishingly diminished. The in Mass. will not forget this!

Vacancies in the Synos Detroit Presbytery, are 20 Monroe Presbytery, 11: St naw, 7: Marshall, 4: makin entirely destitute of minister presbyteries, there are mor partially supplied. More th sters are needed; men who o labor, that they may brin Christ. Most of them co The receipts of the Am them from foreign lands.

HOME MISSIONS.

REVIVALS.

Abstract of the Home Musionary, for March, 1839.

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Great Bend, Pa .- A revival commenced here, short the first of Nov. when the paster, Rev. J. B. McCreary was installed. 11 were admitted to the harch the first Sabbath in Dec. In that month a natracted meeting was held, and conducted with the most decoram and solemnity. As the result of it, nost decisions returned from their wanderings. 70 ig a vessel. I had the 80 professed to be born again; a part of them belonging to other congregations. In the result, the some articles neces-and the natives had replote moral aspect of the place is changed; the whole included the first now have the ascendancy of influars ago, I was cast friends of control of the church at the comand nights landed o dared to go to Walmion in February, and still more expect to unite ch nearer, and the naere long. Several other congregations connected e kind and civil. B with the Montrose Presbytery, are enjoying extensive d their arms, fed and ing that could have been y. Now this shows n at the Sandwich Infirst went to those Is-

EATON, L. C .- Under the reviving influences of Holy Spirit, 15 or 20, it is believed, have enterof an a course that will conduct them to the haven of ernal rest. Christians too have been quickened. SALEM, Mich .- Ten or twelve, it is thought, have come over upon the Lord's side, and the place of worship is crowded with attentive hearers.

MODERS, N. Y.-Many here, have apparently given their hearts to God; of all ages, from the child ten or twelve, to the man of gray hairs. Numbers not specified. 11 have joined the Presbyterian church, 14 a neighboring Congregational church, and several, Baptist and Methodist churches in the place.

Darley, Conn.—Between 20 and 30 have been brought to indulge a Christian hope. 17 have been received to the church. 16 of these were the chillien, or adopted children, of church members. All of them either are or were members of the Sabbath School; -aud all, from 13 to 22 years of age. BETHEL, Ill .- At a camp meeting in September,

the Lard was present. The church seemed to be awakened, and several embraced the precious salva-

Rev. Mr. Clarke, of Fort Madison, has recently eganized a church of 12 members at Burlington, and the have since been added, and more will join the first apportunity. Mr. C. dwells in his own hired anse, the lower part of which is occupied for a house, the house worship. The people are kind and liberal according to their means. Du Buke, 180 miles north, has 1200 or 1500 inhabitants; an importest place. Faithful laborers are much needed, for the rapidly increasing population of Iowa.

A missionary in the Southern part of this State, MISSOURI. says that he has travelled on church business upwards of 1000 miles, (not including his travels about home) ming the year; has assisted at 13 communion seasons, two ordinations, one installation, and been installed himself; has preached about four times a week, and aided in the Sabbath School; besides pastoral isitation, &c. &c.

ILLINOIS.

At Knoxville, Rev. Mr. Miter has a congregation oformly large; the house literally crowded. The asse of Temperance has received a new impulse, and a united effort is making through the state to An opinion, worthy of consideration .- " We be-

ese the gaspel will never be sent over the walls of hins, nor to all the isles of the ocean, until the comnand is strictly obeyed, 'Beginning at Jerusalem.' Importance of Home Missions in the West .-then our nation shall amount to three hundred milns, two hundred of these millions will be found in "Great Valley." They will exert a predominaag influence over the Atlantic States, either for good evil. The same influence will be felt over the and. Shall the influence be holy? Send the gospel there now, in all its purity and strength, and let it petrate every settlement as they rise successively, ward to the Pacific, and the whole country will be wed, and the world converted.

Wedern Churches .- " The same church is com-Bredern Churches.— Inc. same choren is comed school man, another, a thorough new school man; one likes noise, another likes sentiment; one wants a see a minister have notes, as an evidence of study, mather cannot endure the sight. Not very unlike wae eastern churches!

Western Ministers .- Concerning a minister propage to go to the West, these questions should be sted; "Is he pious? Has he a mind? Is he a le t and talented men, at the East.

TENNESSEE.

A considerable majority of the population in this region make no pretensions to religion;—worldly ndedness, prodigality, licentiousness, intemperance, &c. consequently abound. So says the missionary. But all is not dark. Some bright spots appear. During the year there have been many and interesting

Suppression of tippling shops .- Since the tippling duses have been suppressed by an act of the Legisare, none of those places of idleness and dissipation, ahere thousands of youth were preparing for ruin, have been licensed, and ardent spirits cannot be proared but by the quantity to be taken away from the es of purchase before being used; the result has that temptations to the formation of ruinous abits, and to dissipation and revelry, have been asnlingly diminished. The friends of Temperance in Moss. will not forget this! MICHIGAN.

Pacancies in the Synod of Michigan .- In the froit Presbytery, are 20 destitute churches. In Area Presbytery, 11: St. Josephs, 13: Washtehm, 7: Marshall, 4: making a total of 55 churches tirely destitute of ministerial labor. In the same by leries, there are more than 20 churches only do all in their power to secore an amicable settlement of the question involved in this controversy, and to prevent the occurrence of war.

The receded; men asks are ready and willing.

reference to the facts detailed by Capt. Brayton Society, for the last month, were \$1,550,30; of which He thought the heathen had claims upon us, to send only \$236 were from Mass. The Philadelphia Agenthe gospel, if for no other reason than the infuence exerted upon them by those who have visited

ly \$236 were from mass. The ranadelphia Agen-reports \$3,342,31. Western Agency, N. Y. \$742,89. Central Agency, N. Y . \$511. Four or five Ludies, in Western N. Y. are each supporting a missionary, at the cost of \$100 per. ann.
Are there not some Ludies in Mass, able and willing to do this? It is not necessary that the missionary or his location be designated; it is enough to know that one bundred dollars is the average cost of a mission ary's support; and that whatever individual, or church, contributes that amount, does in fact furnish the bread and water of life to a whole congregation for a year. Is it not a privilege which will be valued and joyfully improved, by some who have not before ontemplated it? Nay, are there not hundreds of individuals, and hundreds of churches in New England that will do it? Let it be thus resolved, and a welling tide of joy will flow over heaven.

NEW PUBLICATIONS.

Estats on Asylums for Inguniares; by Sumuel B. Woodward, M. D. of Worcester, Mass. These eighteen Essays, now given to the public in an octave pamphlet of 38 pages, were written five years ago in haste, and published in the Boston Daily Mercantile Journal, and many of them were extracted into other papers. Two years afterwards, they were republished in the Connecticut Courant, in Hartford.

As the result of twelve years' experience, in two astitutions, in which many hundred individuals were confined, who had become insane by intemperance, or had perpetrated crimes, Dr. Woodward states it to be his fullest conviction, that a large proportion of the intemperate, in a well conducted institution, radically cured, and would again go into society with health re-established, diseased appetites removed, and with principles of temperance well grounded and thoroughly understood, so that they would be afterwards safe and sober men.

He maintains that intemperance, like insanity, is too much of a physical disease, to be cured by moral means only; that the appetite is wholly physical, depending on a condition of the stomach and nervous system, which transcends all ordinary motives of abstinence. Confinement and restraint are of course absolutely necessary for a cure, till remedies can be applied to remove the physical suffering, and bring the subject of it within the range of moral influence.

Intemperance is treated here as a disease, not in itself criminal more than any other disease; but the criminality lies in the use of spirituous liquors, that moderate use, when regardless of all admonition, of health, respectability, usefulness, and family, an individual persists in the practice, until he is overtaken by some of the evils in which the habit almost neces-

It is then the deliberate and firm conviction of this very eminent and enlightened physician, that the moderate drinker is more criminal than the confirmed drunkard; or rather, that the criminality of the drunkard lies back in that period of his life when he formed the habit of drunkenness rather than in his present indulgence of appetite; while the greater criminality of the moderate drinker lies in the persistance in an indulgence which all but invariably results in confirmed intemperance. This opinion, from such authority, demands serious consideration.

The main point of these Essays is forcibly urged, and objections are candidly met and fully obviated. At the same time abundant light is diffused over the whole subject of the temperance movements; important principles are brought out, and clearly established; and the bland spirit of the whole, commends it strongly to the earnest attention of all, who are engaged in promoting the grand moral reform, now in

THE TRIUMPH OF FAITH; an original narra HE TRIUMPH OF FAITH: an original narra-tive. Also, thoughts for the Afflicted. And a practical exposition of the song of heaven. By the Rev. Herman Norton, New York; John S. Taylor; Boston; C. C. Dean. pp. 71, 18mo. Here, is truth without fiction; consolution withou

ntimentality; a Christian, rather than poetic view of seaven. Here, piety is displayed, in native simplicity, without meretricious ornament; in patient fortitude and meek submission, without parade; in retired and enduring obedience to the will of heaven, while sustaining the heaviest afflictions. A very small, but rich and instructive volume, which cannot fail to bless every son and daughter of affliction, who shall

HISTORIES FROM SCRIPTURE FOR CHILDREN, exemplified by appropriate domestic tales. By Miss Graham. Emsellished with elegant engrav-ings. New York. John S. Taylor. pp. 207. square form. 1839.

To what Boston publisher we are indebted for this volume we do not know; but we have been too much indebted to the work itself for personal entertainment god speaker? These questions will all be asked by ers of its happy adaptation to the purposes of nursery speople. If he have picty, and but little mind and education. Every book that serves to familiarize the Seeking talents, they will sny, 'he is a very good BIBLE to the youthful mind, and strengthen its claims to oth pisty reverence and love, is to be valued; and when it serves ilents, without the other gift, they will still say, at the same time to assist parents and teachers in their he was never intended for a preacher." Qualifilions not very unlike those demanded in Eastern style, to the minds placed under their care, it is to be macheral Why is it, that hundreds of ministers doubly valued. Such is the character of this volume. therish such utter indifference to the business of It is not made up of the naked histories of Adam and speaking well?" They might as well be dead, so Evo, Cain and Abel, and other prominent Scripture nutter and peep," like scores on scores of excel. given an appropriate Tale, designed to fasten firmly on the young mind the moral instruction derived from each particular historical sketch. The present volume brings down the "histories" only to Joshua; it is the intention of the nather to extend the work through the whole range of the Old Testament and even the New, if the present publication shall prove acceptable; as doubtless it will. The engravings are very fine; indeed the whole execution is in a superior -

For the Boston Recorder. CAUSE OF PEACE.

CAUSE OF PEACE,

A public meeting of the Massachusetts Peace Society was held at the Mariboro Chapel, Tuesday evening the 12th instant, and again by adjournment on Monday the 18th, to express its sentiments on War, and on the present dispute respecting the N. E. Boundary. The following resolutions were offered, and onanimously adopted.

ananimously adopted.

1. Resolved, That War is contrary both to the de-

1. Resolved, That War is contrary both to the design and to the spirit of Christianity.

2. Resolved, That modern civilization is opposed to War, as in other respects, so particularly as it tends to establish just ideas of national interest and honor.

3. Resolved, That the situation and institutions of the United States, make it peculiarly their duty to maintain peace with other nations.

4. Resolved, That the subject of controversy now pending botween Great Britain and the United States does not call for a resort to arms.

5. Resolved, That it is the duty of Christians, to do all in their power to secure an amicable sottlement

the are needed; men who are ready and willing limit. The meetings were addressed by the Vice Presider, that they may bring sinners into the fold of larcies themselves.

The receipts of the American Home Missionary

The receipts of the Vice President Missionary

The meetings were addressed by the Vice President Missionary

The meetings were addressed by the Vice President Missionary

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The meetings w

contains the 15 galton prohibition including wine, contains the 15 galton prohibition including wine, but allowing selectmen of towns, and common council men of cities, to authorize sale in any quantity sell to strangers or traveliers and permanent inmates, under a bond of \$500, and by the payment of an excise of not less than \$10, nor more than \$200, with ample provisions against striped PIG evaluation.

with ample provisions against STRIPED FIG evasions.

During the discussion there has been a vote of
about three to one, in favor of including wine among
the prohibited liquors; a good spirit and temper have
prevailed, and although it is often called "the all absorbing and most exetting subject," the House is remarkably cool, cautious and wholly non-committal.
Those only who wish to sustain the law of 1838
know how to act. The opponents of the law arged
the introduction of wine, evidently, to bring division
among the temperance ranks, so as in the end to carry
the tavern licenses with the limited sale stricken out.
It is impossible to predict what will be the result; but
there seems to be a growing conviction that the old
law will be sustained.

It is impossible to predict what will be the result; but there seems to be a growing conviction that the old law will be sustained.

Many fears have been all along expressed by some men that the temperance cause would be retarded by the law—political parties would be seriously affected, and the law, if sustained, could not be enforced, and would not be respected. In answer, we say, it is all ways better to obey God than man—better to do refer the broad banner of the great moral truths, that all traffic in ardent spirits as a beverage is wrong, that he who sells becomes particeps criminis with him who drinks, and we might add that he who encourages or aids another to sell is also GUILITY, the cause has received new impulse; new friends have been gained, new courage inspired, and new hopes awakened. The cause has never witnessed a year of more signal success than the last has been, at home and abroad Tennessee, Mississipp, Illinois, the Sandwich Islands, are contesting with us the question of priority and extent of prohibition—the dram shops are now proclaimed to be "NUISANCES," and the expiring hope of the taverner clings to a sale to travellers and strangers only: Surely, the law, a great rule of action, a public expression of a great principle, has wrought wonders in the public mind—Dram shops, maisances? Who expected such an admission a year ago? Why; the opponents of the law, the Masonic Temple men, the ultra" moral suasion "men proclaim it, even while the flag of "licensed by authority," waves over them? This proclamation reproaches our good old Commonwealth for having at this moment in this city some 400 "heensed," nuisances, and some 5 or 600 persons day commissioned to sostain them, and the Mayor wealth for having at this moment in this city some 400 to leensed. In licensed to sostain them, and the Mayor and city commissioned to sostain them, and the Mayor and city authorities with having given them certificate that the public good required those 400 nuisances, and that the men were men of good moral chiracter! A man of a good moral character keeping and sustaining a nuisance!!!

sustaining a nuisance!!!

If the law stands, it can and will be enforced. If the law stands, it can and will be enforced. We learn from all quarters, that preparations are making for battle. In Salem a new society has been formed, with the Mayor at the head, for that purpose. In Newburyport several shops have been already shut by prosecutions, and an association of gentlemen is formed, who pledge themselves first to use moral suasion and then the law, and agree to pay the expenses in proportion to their town taxes. Mr. Bartlett, the early friend of Temperance and the liberal patron of Andover, heads the list. In this city we are cheered with the busy note of preparation. A ward organization has been effected by the diligent labors of Mr. Crosby, which promises great efficiency. And we hope soon the busy note of preparation. A ward organization has been effected by the diligent labors of Mr. Crosby, which promises great efficiency. And we hope soon to see the heart of the Commonwealth right, and every pulsation of her wide influence healthful. It fails from the lips of every one that we are come to a crisis in the cause of temperance. We believe it. It is time for action. Let the law be what it may, the public mind is so aroused upon the subject, that every temperance man, woman and child is called upon for decisive action. Organizations must be revived—a division of labor is called for. Let a field be assigned to each, and let each be found early and late at his post. We must put forth four fold more "moral suasion" and influence than ever. The fearing and doubting must be encouraged and strengthened, the opponent must be convinced and persuaded. The obstinate-hard-hearted-peace-destroying dramseller must be driven, as other wrong doers are driven, by the penalties of the law. Friends of Terenvine. The obstinate-hard-hearted-peace-destroying dram-seller must be driven, as other wrong doers are driv-en, by the penalties of the law. Friends of Temper-ance, awake—put forth your energies—let light and love mark your path, and victory is yours.

hibition of the direful consequences of flagrant transgressions of law.

hibition of the direful consequences of flagrant transgressions of law.

An extract of a letter from a clergyman to his daughter, dated Bennington, Feb. 1839.
You probably thought of us last Friday, as the day of the execution of the murderer. It was, indeed, a most melancholy day. I had visited the unhapy, guilty man, many times before, as had the other ministers in the town, and some from other towns. On the morning of that day, I was with him, before sunrise and after, an hour alone. And again with several other ministers from twelve o'clock to the end of the scene at the gallows. He had for several days exhibited feelings, which led us to indulge a faint, a trembling hope, that he was a changed man. But the great day of the revelation of secret things alone, can reveal the certainty of his condition. I saw him arrayed by the Sheriff in his white dress, for execution and the grave, and walked with other ministers in the hollow square, or military guard which attended him, from the prison to the place of execution, and often looked to see how he appeared. He sat erect in a waggon, with a man who drove. His saye closed; his countenance expressive of a most unearth ly selemnity. His lips moving constantly in prayer. In the road, and in the field, and in the trees, and on the fences there were supposed to be 15,000 people or more. Before ascending the scaffold, he passed around and shook hands with each of the ministers, bidding us farewell. The Methodist minister attended him spon to the scaffold. He then addressed the assembly in a most solemn testimony against intemperance, and Sabbath breaking, and expressed gratitude for the kindness he had received while in prison. Mr. Hubbard prayed with him and bade him farewell. The Sheriff then pinioned his hands, adjusted the noose about his neck, drew the white cap down about his face, and left him. He stood praying almost every breath, "O God, have nercy on my poor to hear him. When he had been allowed to live as long as the Sheriff thought best, he just pressed a l

LICENSE LAW.

We expressed our sentiments fully upon the law of 1838 during the full elevation, and have from time to time given an account of the examination and hearing and the Legislature. As our readers will expect to hear of the doings of the House needs will expect to hear of the doings of the House readers will expect to hear of the doings of the House readers will expect to hear of the doings of the House readers will expect to hear of the doings of the House readers will expect to hear of the doings of the House readers will expect to hear of the doings of the House readers will expect to hear of the doings of the House readers will expect to hear of the doings of the House readers will expect to hear of the doings of the House readers will expect to hear of the doing the training to the total the house subject to the complete the training to the total three training to the different charches in thouse. The majority of the complete the training the statististic were buttered they had not 4,000 more, and for any quantity by man, ind alked for. Prayer had been offered for the former bill, allowing said any quantity between the training the same training to the different charches in the two the same training to the different charches in the two. The majors was to the two the training the same training to the different charches in the two. They regretted they had not 4,000 more, and sought and alked for. Prayer had been offered for the two. They regretted they had not 4,000 more, and sought and alked for. Prayer had been offered for the two. They regretted they had not 4,000 more, and sought and alked for the training the same stopped to the training the same training that the two the same training that the two the

For the Boston Recorder.

Mn. WILLIS,—Dear Sir,—Allow one of your old subscribers to express his ardent wish, that the correspondence between the Rev. S. Osgood, D. D. and the Rev. R. Emerson, D. D., (if continued) may find a place in your valuable paper; for it escens to me, that Dr. Osgood's views on the subject of slavery, and the able and Christian manner in which he has enlightened the public, cannot fail to set every good nan right, and show him he has something more to do in this great subject, than merely to pause and think.

M.

Summary of News.

FROM MAINE.

FROM MAINE.

The committee of the Maine Legislature to whom Gov. Fairfield's message was referred, on Friday last reported in the House of Representatives the following resolution. They made no other report. The House assigned Mondey for its consideration.

Resolved, That whenever the Governor of this State shall be fully satisfied, either by the declaration of the Lieut. Governor of the Province of New Brunswick, or otherwise, that he has abandoned all idea of occupying the disputed territory with a mulitary force, or of attempting an expulsion of the civil force sent there under our Land Agent—that then the Governor of this State be authorized to withdraw our military force, leaving the Land Agent, with a sufficient posse, armed or unarmed as the case may require, to drive out or arrest the trespassers, and to preserve and protect the timber from depredations.

British Troops on the Maine Frontier.—The

Preserve and protect the timber from depredations.

Brilish Troops on the Maine Frontier.—The first detachment of the 11th Regiment from Quebec, reached Madawaska on the morning of the 9th inst. The second detachment, accompanied by a party of the Royal Artillery, with a field piece, and a supply of ammunition, reached the Timiscouata Lake, about 40 miles distant, on the same evening. The whole regiment of 600 men probably reached the St. John in the coarse of the last week. There were previously at Tobique, 100 regulars and two companies of Provincia militia. The sleighing was good in Canada last week. The journey between Montreal and Quebec was easily made on runners in two days.

The Disputed Territory.—An erreneous opinion

The Disputed Territory.—An erroneous opinion The Disputed Territory.—An erroneous opinion has prevailed to a great extent in regard to this territory. It has been supposed to be a frozen sterile region, uninhabited and unsuitable for population. It has, however, recently been explored with care, and a large portion of it is now known to be as fertile and inviting to the agriculturist as any part of New England. It has great advantages of navigation, being intersected by numerous and valuable streams; and the territory is covered with a heavy growth of pine timber, forming the only considerable resource left, for this kind of timber.

Governor Seward of New Yeal.

for this kind of timber.

Governor Seward of New York has addressed a message to the Senate and Assembly of that State, "under the expectation," as he observes, "that an expression on our part of concurrence in the policy of the General Government, will contribute to avert the calamities of war, and secure the speedy and honorable adjustment of the existing differences between this country and Great Britain."

Explanatory.—Mr. Webster in a letter to the

Explanatory.—Mr. Webster in a letter to D. B. Ogden, Esq. disclaims any intention of having said he was in favor of taking possession of the disputed territory on the 4th of July next. His allusion was to running the line, and not to any forcible occupation. The remarks attributed to him are not found in his published speech.

The remarks attributed to him are not found in his published speech.

Rouse's Point.—This important Point on the shores of Lake Champlain, is said to be now in possession of a party of Indians and British regulars. This movement is a very recent one, and is doubtless connected with the troubles on the Maine Frontier. The Point itself is about three-fourths of a mile north of the 45th degree of latitude. In the award of the king of the Netherlands, on the subject of the North Eastern Boundary, this Point was given to the United States. The non-acceptance of this "compromise," however, restored it to Canada. The General Government once more commenced the construction of ernment once more commenced the construction of fortifications there, but desisted on ascertaining that it was beyond their bounds.

THE EXECUTION.

The communication which follows has been forwarded us by a dear and venerable friend, and will be sead with increase of the strangers in hitting when he was fired upon by three luthers ancees in hitting the with great glee at their ancees in hitting the strangers in hit in the strangers in A Narrow Escape .- It is stated in the St. Augus warded us by a dear and venerable friend, and will be read with interest. We are of the number of those who consider any happy influence resulting from public executions, as small, if compared with the evils that commonly follow in their train. Nevertheless, it is matter of rejoicing, if in any instance good results flow from so solemn and appalling an ex-

Indians could not be overtaken.

A Mother's Affection.—We learn from the Boston Mercantie Journal that a colored woman residing in Charlestoyn, Mass, once herself a slave, learned that her daughter, a slave, was advertised among the effects of a bankrupt, about to be sold in Baltimore. She scraped together her earnings and savings, took her all to Baltimore; crived in season to purchase her dughter and has returned with her. She is now poor and sick; a deserving object of charity.

A Philanthropist.—By the will of the late Mr.

poor and sick; a deserving object of charity.

A Philanthropisl.—By the will of the late Mr. Rix of Raleigh, N. C. about twenty of his slaves are to be sent to Liberia, for which purpose a sufficient sum was left to defray the expenses of conveying them there, and comfortably establishing them in the colony. The sum of 15,000 dollars was also devised for the establishment of an infirmary for the poor of Raleigh, and many other liberal bequests made by the provisions of the will.

Worcester Rail Road .- The report made to the Worcester Rail Road.—The report made to the Legislature represents the income of this road for the last year, at \$212,325,03, viz:—for passengers, 112,032,43; freight, &c. \$94,827,31; rents and storage, \$5,465,29. The expenses were \$55.572,97; surplus, \$126,752,06. The amount divided of this surplus during the year was \$102,000, or 6 per cent on the capital stuck of \$1,700,000. Before declaring the last dividend, the directors reserved for deterioration of perishable materials in the road, and depreciation of engines and cars beyond the repairs, the sum of \$15,000.

Gov. FINLEY MURDERED.—The African Repository for March contains intelligence that Governor Finley of the Mississippi Colony, when on a journey from Greenville to Bassa Cove, was robbed and murdered by the natives. It was supposed he was betrayed by a servant, who discovered that he had money in his possession.

American Consul Murdered. - The New Orleans Courier of March 11, gives a report " received from andoubted authority," tlat Mr. Langdon, American Consul for Langana De Terminas, Mexico, was murdered by a negro, under sanction of the Justices-and an order had been issued to arrest his lady, to answer to the charges against her husband.

NOTICES.

The Tainton and Ficinity Conference of Churches will meet at the Rev. Mr. Raymond's Meeting House, in Bridge-water, on Tuesday, the ninth of April, at 2 P. M. Hower Barnows, Scribe of Conference.

Hower Barnows, Scribe of Conference.

The Andorer Association will meet at the house of Rev. Professor Emerson, in Andover, on Tuesday, the 2nd of April next, at 9 A. M.

San't C. Jackson, Scribe.

Andoter, March 18, 1839.

Andover, March 18, 1839.

San't C. Jackson, Serine, and Ordination.—The new Meeting house, in Brookine, N. H., built by the Congregational Church and Society, was dedicated in the worship of Amighty God, on Wednesday, 27th ult. Built of the Worship of Amighty God, on Ordinate of Congregation and Reading of the Series, by Rev. Mr. Warners of Miltod; Dedicatory Prayers (new, Mr. Moore, of Centre of Miltod; Dedicatory Prayers, Mason, from Ps. 122; 1. Gue and Prayers of Rev. Mr. Mill, of Sawell, of Townsend. After all of treess, the Ecclosistic Gondon, and the Congregation of the Church and Society. Mirodictory Prayer by Rev. Mr. Stownson, the Church and Society. Mirodictory Prayer by Rev. Mr. Stownson, the Church and Society. Mirodictory Prayer by Rev. Mr. Stownson, the Church and Society. Mr. Stownson, the Churches Mr. Reed, of Mass, Chendoling Prayer by Rev. Mr. Stownson, Mr. Reed, of Mass, Chendoling Prayer by Rev. Mr. Stownson, Mr. Reed, of Mass, Chendoling Prayer by Rev. Mr. Stownson, Mr. Rev. Mr. Rev. Mr. Rev. Mr. Stownson, Mr. Rev. Mr. Stownson, Mr. Rev. Mr. Rev

MARCHAGES.

In this city, Mr. Daniel B. Stedman, to Miss Miriam W. aughter of Wm. W. Stedman, Esq.—Mr. Jacob Phelios, to diss Susan Haskell—Mr. John B. Spurr, to Miss Martha P. Stell—Mr. Alexander Wilton, to Miss Lucrein Jordan—Mr. comard Chaffin, of Hollis, N. H. to Mrs. Abigail K. Whiten, and Mrs. Abigail K

DEATHS.

Brighton Market -- Monday, March 18, 1839. No. 48, Washington At market, 309 Beef Cattle, 13 pairs Working Oven, 15 Cows and Catves, 100 Stores, 800 Sheep, and 33 Swine. Several lois of Sheep, and about 40 Beef Cattle misside.

THE Summer Term will commence May I, and close Oct.

15. A few days receas will be granted in the middle of the form. Board, at the floarding House of the Semmary, including washing, will be \$2.00 per week. Fuel and lights a separate charge. Turtion \$12,60 for a term of twart four weeks, to be paid in advance. BENJAMIN GREENLEAF, Braiford, March 22, 1839. 3w. See'ry of the Board. THE ABBOTT FEMALE SEMINARY,

THE ABBOTT FEMALE SEMINARY,

Is designed to farmish Young Ladies, especially those who are preparing to teach, with a thorough, Caristian education, embracing the course of study adopted by Miss Grant, Latin, and French.

The Weight Female Seminary, meladiag Instrumental Macroscope for Terms in the year, of eleven weeks each, there is not Terms in the year, of eleven weeks each, the man January of the third Wednesday in April, July, Octo-Tuttion (any place) for English branches \$5.00—Latin and French.

The Immediate in advance) for English branches \$5.00—Latin and French \$2.00—each,—Instruction upon the inance \$3.00 per week, and French \$2.00—each,—Instruction upon the inance \$3.00 per week, providing for board, etc. in good families near the school, for such a receive pupils undamilies near the school, for such a receive pupils undamilies near the school, for such a received pupils undamilies near the school, for such a received in air-wance.

Further information respecting the Seminary will be \$444, Butter information respecting the Seminary will be \$444, But

der nis immediate care, providing for board, etc. in good families near the school. In such cases, besides totitou, one half the price of board for the Term, will be expected in arise and the price of board for the Term, will be expected in arise for the price of board for the Term, will be sent, to any who may desire it, upon application (rose I principal, Price I provided Salika and Satin do. Rosen Cassiliarers and Mext. Price Provided Salika and Satin do. Rosen Cassiliarers and Mext. Price Provided Salika and Satin do. Rosen Cassiliarers and Mext. Price Salika and Satin do. Rosen Cassiliarers and Mext. Price Salika and Satin do. Rosen Cassiliarers and Mext. Price Salika and Satin do. Rosen Cassiliarers and Mext. Price Salika and Satin do. Rosen Cassiliarers and Mext. Price Salika and Satin do. Rosen Cassiliarers and Mext. Price Salika and Satin do. Rosen Cassiliarers and Mext. Price Satin Advance. Rosen Rosen Cassiliarers and Mext. Price Satin Advance. Rosen Rosen Cassiliarers and Mext. Price Satin Advance. Rosen Ro

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For sale by URGCKER & BREWSTER, 47 Washington
March 22.

QUESTIONS,

QUESTIONS,

A DAPTED to Emerson's North American Arithmetic,
School, Hoston, Published and for sale by JAMES LORING,
No. 132 Washington street.

From the Author of the North American Arithmetic.

Boston, May 15, 1838.

From the Author of the North American Arithmetic.

Mr. Wm. D. Swan,—Dear Sir,—Several months since, I away a copy of a set of Questions adapted to the Third Part of the North American Arithmetic, and propared, as I was in pear that these Questions have even offered for sale in the most stores; and, as I have been offered for sale in them, last one of the pear that these Questions have even offered for sale in the most stores; and, as I have been of frequent inquiry for having them published. If you should think proper to do se, of such case, the convenience of teachers, and the improvement of schelars.

March 22.

Respectfully, Yours, &c.

Mahan on Christian Perfection;

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VIII other kindred subjects, Illustrated and Confirmed.

Designed to throw light on the way of Holiness.

Life's Lessons. A Narrative.

Life of Mrs. Isohella Graham. By her daughter Mrs. Johnan Benhun. Price 37 cents.

Shanty the blacksmith. By Mrs. Sherwood.

The Travellers or the Wonders of Nature.

Tr. Refl's Lessons on the Homes of Nature.

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The Missochusetts Register for 1839.

Limited to Nature.

Limited Town Officer.

Goodwin's Town Officer.
For sale by JAMES LORING, No. 122 Washington st. 22.

REMOVAL. REMOVAL.

Talle DEPOSITORY of the American Sunday School
Culon will be removed, early in April, from No. 18
for the last low No. 5, CORNIELL; (the building occupied
TO LET, Siere No. 18 Court street Society.)
To the street Society.

To the street society.

April and the Store; and is well
lighted and ventilated. April as above.

March 22.

THE CORSAIR;

A GAZETTE of Literature, Art. Domatic Criticism.
Fashion and Naviety. No. 1. To be based weekly, a
ceived by M. F. Willers, and T. To be based weekly, a
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PRICES—Fig. and shout 40 feet Cattle mustid.

PRICES—Fig. That shout 40 feet Cattle mustid.

PRICES—Fig. Cattle—We quote first quality 6 8 25 n is governed unity 7 75 n 25 25; third quality 6 10 n 7 50.

Cones and Cattle—We quote first quality 6 10 n 7 50.

Cones and Cattle—We quote first quality 6 10 n 7 50.

Cones and Cattle—We noticed sules at \$110, 110, and 125.

Store—We noticed the sale of Heiters, to calve in a few Store—We noticed the sale of Heiters, to calve in a few Step—Bull; we quote forts at \$4, 425, 5 50 and 5 75.

Sume—Not enough were at market to establish prices.

BRADFORD ACADEMY

PHE Summer Term will commence May 1, and close Oct.

15. A few days recess will be granted in the middle of the Firm. Board, at the Boarding House of the Seminary.

Branch Store—We also the Store—We store the Seminary of the Firm. Board, at the Boarding House of the Seminary of the Firm. Board, at the Boarding House of the Seminary.

Time Summer Term will commence May 1, and close Oct.

15. A few days recess will be granted in the middle help to the firm of the f THO is daily re-

the latest fashions.

Trummings for Conts, Pants and Vests, viz. Buttons, all sorts, Sils, Pvest, Thread, Canvass, Panding, Brown Linear, Cambries, Silk Serge, &c.

Silkser, Special Serge, &c.

Abord, Special S

depreciation of engines and cars beyond the repairs, the sum of \$15,000.

Providence Rail Road.—It appears from the annual report that the whole receipts of this road last year, were \$265,115,15, viz:—for transportation of passengers, \$196,974,73; merchandise, 64,148,92; mail, 2,200,00; rents, 1,741,50.

The expenses were \$120,044,28; leaving a surper condition of the capital stock.

The metry profits for February on the yet unfinished Rail Road from Hartford to New Haven, are \$4,228, which is twelve per cent on the cost of the 18 miles completed!

Public Lands.—We are indebted to the couriesy of Mr. Secretary Bigelow for a large map of the Public Lands in the State of Maine, surveyed ander instructions from the Commissioners and agents of the States of Maine and Massachusetts, copied from the criginal surveys, on a reduced scale, and corrected

Jacobs Abbott, Dorchester,—and Miss Z. P. Grant, Ipswith.

Jacobs Alles and Green Flam Bands and Green Flam Anders and Green Flam

me to walk below, ticed a Bible and k up one and said, here." "Good love them. That gs to my soul." You know," said sionaries. I was se of a missionary he door with th

to his table; his kindness. I felt what a d no pence till f I had despised." er the world. Brayton gave an lladed to in the dofer till next

restive remarks

The receipts of the American Home Missionary

Poetry.

ON THE DEATH OF AN AGED CLERGYMAN

BY MRS. L. H. SIGOURNEY.

You will not see him more: —You, whose first thoughts
Blient with his image, who to manhood grow

Beneath the shelter of his saintly shade,
And brought yeur own young infants to his hand, For the baptismal water, and lived on Amid his teachings, till the silver hairs

Came all unlooked for, stealing o'er your brew,— Came all unloosed him more.
You will not see him more.
There was a place,

There was a place,
Where duly as the day of God return'd,
His solemn voice held converse with the skies,
For you and yours, till more than fourscore years
Swept in deep billows o'er him. You will hear

That voice no more.

There stands his ancient home,— Where, with the partner of his heart, he shared Affection's joys so long, and fondly marked His children and his children's children rise Clustering around his board.

Remember ye His cordial welcome? how he freely dealt A patriarch's wisdom, in monitions kind
To all who sought him?—how with ancient grace
Of courteous hospitality, he gave
Example of those virtues, pure and sweet, Which round the hearthstone rooting, have their fruit Which round the house.

Where men are judged?—

He lingered with you late,

Till all the loved companions of his youth Had gone to rest. Yet so he loved your souls, That for their sakes, he willingly sustained Life's toil and cumbrance, and stood forth alone, An aged oak amid the fallen grove. His Master called ! It was the Sabbath morn And he had girdled up his loins to speak

and he has greated up his toins to speak
A message in the temple. Time had strown
The almond blossom, and his head was white
As snows of winter; yet within his heart
Glow'd the same temperate and unwavering zeal That nerved his youth. But lo ! the Master called ! But lo! the Amaster of So laying down the Bible that he loved, That single weapon he so meek had borne Through all the strife of time, he yielded back

The spirit to its Giver, and went home Yea, full of honors, as of days, went home: Hartford, Dec. 1838. [Boston W. (Boston Weekly Magazine

Discussion.

For the Boston Recorde MISTAKES. "TO ERR IS HUMAN."

MR. WILLIS,-With your permission, I will MR. WILLIS,—With your permission, I win now point out a few of the mistakes into which I suppose Dr. Osgood to have fallen in his extended reply to a shorter communication of mine on the influence of abolition measures. I begin with a topic on which he has dwelt with emphasis in his last letter but one, and on which he has touched in two other letters. It respects the question which I put to him in regard to the effect of the abolition excitement in impeding his own usefulness. I was advoin impeding his own usefulness. I was advo-cating the position, that this excitement hin-ders, more or less, the spiritual usefulness of every pastor, whether an abolitionist or not. And for the truth of this position, I appealed to his own experience. Admitting that he had performed every ministerial duty just as per-fectly as if no such excitement had existed, I still inquired whether he could believe it had been to just as good purpose for the converstill inquired whether he could believe it had been to just as good purpose for the conversion and edification of men as if the "question of abolition measures had never been heard of?" I put the question in diverse forms, and wished him to reflect upon it; but added distinctly that 'I did not wish him to answer it to me or any other man.' I well knew it was a close and deeply interesting question for any conscientious minister; and

own ministerial conduct."

Here are two plain points. 1. I called him to give a public account. 2. My question regarded the influence of his sentiments as an abolitionist on his own ministerial conduct.—
The following extract from the passage on which he bases these charges, will show both of them to be mistakes. I need not repeat all the continuous are ministerial to account mental to the continuous continuous and the continuous continuous and the continuous continuous are ministerial to account mental to the continuous continuous and the continuous continuous account mental to the continuous continuous account mental to the continuous cont the forms in which I placed the question, especially as he has so recently repeated them. A very essential portion which he omitted in the midst of what he has quoted, I shall put in the midst of what he has quoted, I shall put in italies.—"Is not your own immediate usefulness impeded by this state of things? Do not proofs of it meet you at ever turn? I do not put the question because I know any thing of the present state of your people, for I do not. Nor at all on the score of your being an abolitionist. This, for aught I know, may have rendered the gril less in your particular case.

and perhaps to some others whose happine ns well as usefulness I hope ever to regard. Yours, R. EMERSON.

Miscellany.

DR. HUMPHREY'S THOUGHTS ON EDUCATION ... NO. XIX. RELIGIOUS EDUCATION.

RELIGIOUS EDUCATION.

"And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently onto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when they sixed when they and when thou risest up."—DEUT. vi. 6, 7.
"Train up a child in the way he should go, and when he is old he will not depart from it."—PROV.

This is a branch of domestic education, which throws all the preceding, important as they are, quite into the shade. Comparatively considered, it hears the same relation to other branches, as all 'things seen and temporal' do, to those which are 'unseen and eternal.' It would be extremely difficult, as I have endeavered also. ored already to show, to set too high a value upon physical and intellectual culture in early life. It would be idle to look for the finest specimens of agility, strength, hardihood and symmetry, without the former, or of great mental power and maturity without the latter. But then, of what avail would it be, were such a thing possible, to train up a whole race of giants, both in stature and intellect, without at the same time using the necessary means to bring these mighty energies under the control of conscience and the word of God!

of conscience and the word of God!

Of what avail did I say? Who does not know, that the elements of brute force, organized by intelligence, without the guards of moral principle, and lashed into fury by the hyprisons of person are infinitely more terriknow, that the elements of brute force, organized by intelligence, without the guards of moral principle, and lashed into fury by the hurricane of passion, are infinitely more terristle than the rayages of fire or flood—than the blast of the desert or the rocking of the earthquake. So that even if human existence was bounded by the present world; if death was an eternal sleep, the humanizing conservative, governing power of religion, would be essential, I willnot say to the highest perfection and hamistone the properties of the same transfer of emotion, of passion and of strong moral and religious susceptibilities, which we cannot keep in a dormant state if we would. They carried the religious susceptibilities, which we cannot keep in a dormant state if we would. They can leave the twig without a touch in the right direction, but if we do, we cannot himder its being bent in the wrong way. We can very gravely resolve, that we will sow no wheat in the field, lest we should interfere with the songtancity of nature leaves the twig without a touch in the right direction, but if we do, we cannot himder its being bent in the wrong way. willnot say to the highest perfection and happi-

willnot say to the highest perfection and happiness of the species, merely, but to the very existence of any tolerable state of human society.

I do not say, in the fashionable phrase, that 'man is a religious animal,' because, in the first place, I consider it extremely incorrect and derogatory, when speaking of his religious susceptibilities, to call him an animal; and in the natural see heaves it come to include the susceptibilities, to call him an animal; and in the next place, because it seems to imply, that he is naturally inclined to know, to serve and glorify the one living and true God, which I am sure is not the case. But although directly the contrary is true, to wit, that men "do not like to retain God in their knowledge," but at the earliest period of life become "vain in their imaginations, and their foolish heart is darkened," still, children are capable not only of receiving and retaining religious impressions at a very tender age, but of experiencing "the washing of regeneration and renewing of the washing of regeneration and renewing of 'the washing of regeneration and renewing of the Holy Ghost.' With me, it admits not of a doubt, that if parents could be brought to act up to the spirit of the passages which I have quoted above from Moses and Solomon, many more of their children would be converted to God in childhood and early youth, than are ever, during their whole lives, 'transformed into his image."

But what is religious education? Is it strict-

ly watching over the morals of your children and keeping them from quarrelling, swearing, beard of?" I put the question in diverse forms, and wished him to reflect upon it; but added distinctly that 'I did not wish him to answer it to me or any other man.' I well knew it was a close and deeply interesting question for any conscientious minister; and therefore I took great pains to free it from every extraneous consideration, and to guard it from all misapprehension, and particularly from the misapprehension, and particularly from the misapprehension into which he seems to have fallen, as will soon be shown. Judge, then of my astonishment at the following interpretation.

"You particularly summon me," says Dr. O., "to give an account of myself. I could not conceive what the public have to do wim me in reference to the manner in which I perform my duty as a minister within my own ministerial conduct."

"You called me to give an account of myself. I could not conceive what the public have to do wind parish," &c. And again, in his last letter: "You called me to give an account of myself. I could not reference to the manner in which I perform my duty as a minister within my own parish," &c. And again, in his last letter: "You called me to give an account of myself. I could not reference to the manner in which I perform my duty as a minister within my own ministerial conduct."

Here are two plain points. 1. I called him to give a public account. 2. My question regarded the influence of his sentiments as an together with all the outward manifestations of internal piety and benevolence. Or in other words, a truly religious person is so, both in heart and life. There may indeed be outward morality, where there is no internal holy principle of action—'the form of godliness' without the power. But the converse will not hold true. There cannot be piety in the heart, without its manifesting itself in the life. A good tree will bring forth good fruit. 'Whosever,' saith our Saviour, theinkelt of the a well of water springing up into everlasting life.' It is a living, overflowing fountain, and not a stagnant pool.

That and that alone, therefore, can with propriety be called a religious education, which

tionist. This, for aught I know, may have rendered the evil less in your particular case. Nor do I wish you to answer the question to helieve that some of your people," &c. as he has quoted. (See my letter in the Recorder of Dec. 21.)

CHRISTIAN PERFECTION.

A may have work by the hitter things against one who would unite all the letters in one great and good and heavenly fraternity.

But to enter upon what I have intended as the object of this letter, the example of Christ is attainable in this its attainable in the special points of the work are the nature of holiness—the object of this letter, the example of Christ, it is attainable in this its attainable in the letters in one great and good and heavenly fraternity.

But to enter upon what I have intended as followed. The exceeding great and practice all the duties which it inculcates. You may adopt as strict a standard of ethics as you will, and you may teach it to voice the work are the nature of holiness—the object of this letter, the example of Christ. The New Cockness and much less would they be child under the supreme control of the Bible—to lead him to believe all the truths which it good and heavenly fraternity.

But to enter upon what I have intended and good and heavenly fraternity.

The leading points of the work are the nature of holiness—the object of this letter, have work are the nature of holiness—the have made and of ethics as you will, and you may teach it to lead him to believe all the duties which it good and heavenly fraternity.

But to enter upon what I have intended and good and heavenly fraternity.

The leading points of the wor to believe that some of your people, See as he has quoted. (See my letter in the Recorder of Dec. 21.)

Now had Dr. O. inserted the portion thus marked as omitted, the intelligent reader would at once have seen, that my question had no reference at all to Dr O's faithfulness as a parstor. I took this for granted. And I even admitted that he might be more successful too, them if he were not an abolitionist, as I still suppose may be the fact with him and many others. (The reasons for this opinion, I shall give in a future communication.) It would also have been seen, that I did not call on him to answer even the question I did put, but guarded expressly against that interpretation.—Nor did I, on the other hand, object at all to his answering it, as he seems in one place to imagine I did, where he says that 'I would not even give him the permission which Agrippa gave to his prisoner of answering for himself.

Nothing could be further from me than the when thou sitest in thine house, and when thou sitest in thine house, and when thou liest in thine house, and when thou liest which may be done at the present time. We are thou walkest by the way, and when thou liest in the portion thus it to your children with unwearied assiduity, and you may teach it to you go not deeper, it is a mistances in which I have been for a few weeks, and weeks there children with unwearied assiduity, and you may teach it to you go not deeper, it is a mistances in which I have been for a few weeks, and weeks, and weeks there children with unwearied assiduity, and you may teach it to you go not deeper, it is a mistance with unwearied assiduity, and you may teach the children with unwearied assiduity, and you may teach it to you go not deeper, it is a mistances in which I have been for a few weeks, have placed before me this saying, as leaving the most serious consideration; but it to you for the want of attention to the answerious consideration of every professing Christian, be at home or abroad, rich or poor. To live after this pattern in

ments. This is to be done in two ways—by preeps agave to his prisoner of answering for himself.

Nothing could be further from me than the intention of embarrassing Dr. O. or any one eles, in his pastoral relation, by this question, or by any thing else I have said. I trust i know too well the sacredness of that relation and have felt it too deeply ever to be guilty of such an offence. My care was, to guard against this very evil, on so delicate a topic. And I am now fully persuaded, that if any evil does result in this respect, it will be from the mistakes, and not from the question itself. Indeed, how can we fear evil to the pastoral relation, from the simple inquiry respecting the influence of abolition measures? and especially, if that inducence is not injurious? But let is character be what it may, it is of the first rate importance to know what it is, if we would guard against its evils or reap its benefits.

But while it was thus my care to gradiaguist misapprehension, it was also my design to place the question in such an attitude as to reflect home and decide for themselves no not will be tool over the world. So what the design the place the question is such an attitude as to reflect home and not supportance. It is to make the minute of the place of a place the question in such an attitude as to reflect home and decide for themselves, no none will be tool over the world. So matter how any importance, in its form, indeed, it was addressed to Dr. O. and that form itself, as any one may see by reading the whole, was such as to reflect home and not suspicion on his personal character. Still it is evident, that it was equally intended to lead erery minister to its immense importance in his minister of the place of the place of the place of the question in such an attitude as to reflect home and not suspicion on his personal character. Still it is evident, that it was equally intended to lead erery minister to its immense importance in one place the question of the place of the place of the place of the plac

health they shall run. They would pronounc any parent mad, who should act upon such a principle, and for the best of all reasons. Young children have no experience. They do not know how to take care of themselves. Which of all their toys would they not exchange for the glittering blade of a razor? What their appetites most keenly crave may be extremely prejudicial to their health, if it is not rank poison. Leave them along only for a few poison. Leave them alone, only for a few moments in the house, and they are liable to fall into the fire. Let them go out alone, and what is to protect them from a thousand dangers? Now if it is no invasion of their natural rights, to restrain and guide them; to give them one kind of fruit and withhold another; to let them eat sweet fing and to warn them against the deadly hemlock; and in one word, against the deadly hemiock; and in one word, to take care of them till they are capable of taking care of themselves, then it is no infringement of their religious right to pre-occupy their tender minds with pious instruction; to teach them what is true, and what is false; what is right, and what is wrong; what God requires, and what he forbids. This is pathing more nor less, then "bringing them nothing more nor less, than "bringing them up in the nurture and admonition of the Lord," feeding them first "with milk and then with meat" as they are able to bear it, and throwing them ultimately upon their own responsibility, that their 'faith should not stand in the wis-

dom of men, but in the power of God.'

Besides, it is perfectly idle to talk about leav ing children to choose their own religion, free from all early biases, one way or the other. It is just as impossible, as it is to keep them from contact with the material world, or to guard all the finer inlets of sensation, against every bias and every preference. Our chil-dren are creatures of sympathy, of imitation, of emotion, of passion and of strong moral and spontaneity of nature, but we cannot prevent the 'enemy from sowing tares.' Were our children born in the image of

Were our children born in the image of God; were all their moral propensities from the first perfectly holy; or were they alike indifferent to good and to evil; no more inclined to go wrong than right, to depart from God than to serve him; and were there no bad examples, no temptations in the world, the case would be very different. They might then, perhaps, be safely 'left to walk in the way of their own hearts.' And this state of innocence at least, if not of positive holiness, is what many parents seem to take for granted -otherwise they could never think it safe to conterwise they could never think it safe to trust them without the moulding hand of religious education. But alas, alas, much as we love them; dear to us as our own souls though they be, they are nevertheless "the degenerate plants of a strange vine," "They go astray assoon as they are born." If a course of religious education is not very early and assistments or education is not very early and assiduously com-menced, other and bostile influences will gain the ascendancy, and then there will be but little hope of bringing them back to "the paths

Man must be regarded and treated as a fallen reature, as prone to evil and not to good, rom the commencement of his being. All the ittle avenues that open into the "broad way which leadeth to destruction," must be carefully guarded; religious instruction must be commenced as early as possible; "line must be upon line and precept upon precept," all the means which God has appointed must be faithfully used, with a humble reliance upon his blessing, and this is what I understand by "training up a child in the way be should so."

LETTERS FROM THE WEST .- NO. X.

Dear Sir,-According to the present indications of Divine providence, I shall not be in circumstances in future, at least for a long time, to write you. I hope I shall not be called upon, when I am and shall be fully employed, answer communications from any pen made accomfortable by any thing I have said. In quite certain if all the letters in the alphabet knew how kindly W. feels toward them, is none would feel disposed to notice him in his humble place, and much less would they be disposed to write hitter things against one who would unite all the letters in one great and

We must do the thing that is on hand, or may be done at the present time. We are then found idle in waiting for that which may a done tomorrow, or in which which may

to his condition may, in whatever place or cirto his condition may, in whatever place or cir-cumstances, follow in the steps of his divine Lord. We may see, most clearly, on what the usefulness of good men depends, viz. the spir-itual condition of the heart. Page, with a dis-position to go about doing good, was instru-mental in the conversion of more sinners than Constantine with all his wealth and power. When the example of Christ is followed by all his disciples, then the time of the world's con-version will have fully come. Important as these hints are, I hope they may be read with some profit. Yours, W.

CARDS.

The Subscriber takes pleasure in acknowledging the re-ceipt of Thirty Bollars from a henevolent family of his late pastoral charge, to constitute him a member for life of, the Nissanchusetts Missionary Society. J. S. Clark. Sturbridge, March 7th, 1839.

Harrier B. Clark gratefully acknowledges the reception of Ten Dollars, from unknown friends in the Sabbath School connected with the Congregational Society of Surbridge, to constitute her a life member of the Mass. S. S. Society. Sturbridge, March 7th, 1529.

English Boarding School, Chester, N. H.

English Boardding School, Chester, N. H.

"Mife Spring and Summer Term will commence March
2sth, and continue till about the middle of July.

Terms. Tuitton \$4,00 per 12 weeks. Board, including
wood, lights, washing and small repairs on clothes, \$4,75 per
week. This strictly a family School, under the care and
instruction of N. F. Exchasox. The requirements, restraints
and privileges are intended to be such as a parent should provide for the own children. A plat of ground is set apart for
each boy to cultivate with such plants as he prefers, and
mainly to cultivate with such plants as he prefers, and
mainly to cultivate with such plants as he prefers, and
mainly acting to his own taste. An arrangement is made
with Rev. A fulling to his own taste. An arrangement is made
with Rev. Element to have a class in Latin, advasced as
for as a therough knowledge of the Latin grammar. Another
class just commencing Latin will be formed in the School, if
desired.

Reven to Rev. I. Chamat. chas part commercing desired.

REFER to Rev. J. Clement, Chester—Mr. Benj. Perkins, REFER to Rev. J. Clement, Chester—Mr. Benj. Perkins, Des. Daniel Noyes, Dr. R. Anderson, Boston—Stephen Goodhue, Lowell.

4w—6 8.

MILTON FAMILY SCHOOL.

MILTON FAMILY SCHOOL.

Seven Miles from Boslon.

7 WHE design of this School is the instruction of Boys, in it the Latin and Greek languages, and in all the solid branches of a thorough English education. The government is administered with firmness and impartiality. Its chief aim is the prevention, rather than the punishment of officiers. Ample provisions are made, to secure, as far as possible, the health, comfort and safety, as well as the intellectual and moral culture of every pupil, during the hours of school, recreation and rest. The libble is made the standard of morals. Two sessions, of twenty-two weeks each, compose the year. One commences on the first Monday in May—the other on the first Monday in May—the other on the first Monday in November.

The expenses of board, tuition, washing, finel, and lights, is \$50 a session, to be paid in advance. Each boarder must formish his own bed, bed-clothes and towels, or pay \$5 a session for the use of them. Bed-stends are furnished gratis. The school is situated near the two meeting-houses, in a fine diversions. The subscriber solicits a share of public patronage, and piedges himself to do all that he can to merit its continuouse. Mitton, 1839.

Reference to Rev. S. W. Cozzens, Mitton, and Rev. Dr. Cooswell, Boston.

NEWTON FEMALE ACADEMY.

NEWTON FEMALE ACADEMY.

NEWTON FEMALE ACADEMY.

ALE Summer Term will commence April 16th, under the care of the Subscriber, associated with an experienced female Feacher, and continue 20 weeks.

Temms.—For Board, including Washing, Lights, Fuel, &c. 82,60 per weeks. For Tuition, 86,00 per quarter of 12 weeks. French and Latin, 83,00 do. each. Drawing, 84,00. Music, \$6,00. Use of Piano, \$2,00. No deduction will be made for absence on leaving before the expiration of the Term, except at the discretion of the Principal.

Academ, Fib. 28, 1839. EHENEZER WOODWARD.

REFERENCE.—The several Clergymen, Hon. Wm. Jackson, and Mr. M. S. Rice, Newton.—Mr. Thomas A. Davis, Boston—Rev. Christopher Marsh, Roxbury. 6v.—* March 1.

Classical and English Boarding School.

subject to a discipline strictly parental, the mass or mainless, Kindmeasand Decision.

Young men fitting for College or preparing for business, will find this an eligible situation. The school, however, is designed for both waves. Charges for board, tuition, 4c. \$100 per year, \$25 for a term of twelve weeks; or thirteen shillings per week for a shorter time. Usual additional charges for the languages. No vacations during the summer, and pupils may be received at any time.

JOHAH BRIDE, Principal.

N. B.—Inquiries respecting the school may be under of the following gentlemen:—Rev. Mr. Brigham, Framinghum—Dr. Fay, Charlestown—Rev. Mr. Rogers, Freeman Stow, Wm. Shattuck, Boston.

March 6.

March 6.

CHRISTIAN REVIEW:

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TALES of Truth, for the Young: or, waters from the living fountain, flowing at all seasons. By R. Babcock, D.D. "Not mine the sim a vacant mind to amuse, or please the idle on an idle day:
Well might the wise and good a tale refuse, Which should but cheat their precious hours away."
Just published, and for sale by WHIPLE & DAMRELL, No. 5 Cornhill.

NE Copy of the London Magazine, in about fi swo. For sale low, by JANES MUNROE No. 134 Washington street.

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CHRISTIAN PERFECTION.

Redemption—The exceeding great and preci-The Divine Teacher. The last discourse con-account of the Author's Experience.

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ges.
Anthon's Cicero. Select Orations of Cicero; with an Eng-lish Commentary, and historical, geographical, and legal in-Anthon's Sallust. Sallust's Ingurthine War, and Conspira-cy of Cataline, with an English Commentary, and geographical and historical indexes.

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OB. Moral Induspose employed in the instruction and government of the young. New Stereotype edition; with an additional chapter on "The first day in School." By Jarob Abbott.

"This work, containing as it does, the results of the sound

thinking and patient experience of an accomplished Teacher, deserves to be attentively read, and cannot be per used with out enlarging ones ideas, and communicating excellent prac-tical suggestions, in regard to the important subject of which it treats.—Caristian Register. it treats. "—Christian Register.
"At this time, when the public attention is so much turned to the subject of education, the actual experience of so conscientions, intelligent, and successful a teacher as Mr. Abbott, cannot but be highly interesting and useful to those who are engaged in the business of teaching. The additional chapter of 'A first day in school, must prove a great help to an inexperienced instructor."—Dully detertizer.

"This book contains much good, plain, sound, practical common sense, and will furnish many valuable suggestions to those who are engaged in the instruction of Youth."

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March 15.

DOSING AND DRUGGING;

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B. Destroying by Inches. By Dr. Wm. A. Alcott. This is the first number of a series to be called "Health Tracts," which will be published about once a mouth. They will treat, in a popular style, on the most important subjects relating to Health.

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THE RIGHT AND DU MEDDLE WITH THE TION.

TION.
We have been pushe with England about dary; and some politic Christians seem read ought not to meddle but leave them entirely rulers. It is a politic such matters we have tions. The government to be done; and we might or wrong, with plaint, nor interpose of the policy, or impede the ligrant that we ough ernment over us by perment over us by perment over us by perment over us to the pushes.

ent over us by p I. Look first at the

I. Look first at the not Christians among rights with the rest Does their piety disfra Do the politicians of claim, that only infid have any right to execumsels of the national will endorse such dog act at all, they must, in guidance of the gospapplication of its spiritude. case now pending.

II. On the question cannot be the shadow of Christians in the exercise this right by

procure an amicable culties with England? any Christian can best point so perfectly pla compulsive. As Christly interested in the resu of men among us. We of men among us. W war also put in jeopar ests of that kingdom than life itself? Woul gion, and libel its cha and all heaven? Wou gion, and libel its cha and all heaven? Wor Sabbath, and put a stop and check the spread of all our enterprises of and reform, and give error and irreligion, to vice and crime? But the gospel was such emergencies as the it destined one day to ba

the street me to the street mapplied, it can a this scourge; and, if it does not the present capplication? If Christi in such a case as this war, can we anticipate, emergency that will justice. But it will weaker

tians as a body will re war for the adjustment o know in season that the best influences of the against all war measure statesmen on both sides ment of the difficulty. this way, if they choose; such a popular demand as rulers will not dare to the people are expected the present, to utter the power would not vent

their known or suppose their known or suppose topic of absorbing inter tariff or the currency, gress, the people have press their sentiments, influence directly on the government. We may the present case; and, if great body of them, we rescue, I should have no It is now in their power should it come through neglect, God will hold t

Brethren in Christ! earcher of hearts. ame; if we let the name; if we let them do or remonstrance, we becault; and, if we remain plunge two Christian na paltry consideration of mated value of the whole less than a third of w Eugland,) we shall have settle with the God of p what ways you can prev example, by personal is the Ruler of the skies, your power to sway the you, and " to move the world."

WICKEDNES

The war spirit is so w of governments, and the ing, and even into our ve that its occasional recurre of unavoidable necessity man's highest welfare see pacification of the work scheme, and choose to h prayers to objects, which attainment. This apath only to be overcome by fi cible appeals. May this excite some minds to a fu

excite some minds to a fu It is not our intention of tion, on which good men whether defensive war m fied, nor upon a regular eral subject; but merely ut to show how utterly at va is with truth and righteout I. A contradicts the g Christianity.

Christianity.
Christianity requires us condition of man. But a condition of man. But a fine world is no better for thousand years. Christia would make the earth a pit prevails, makes it a slat theres, a brotted, a hell, the laws of retaliation.

Ye y principle. Christian all human woes. War proctoms.